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THE WORKS

OF

HUBERT HOWE BANCROFT.

VOLUME I.

THE NATIVE RACES.

VOL. I. WILD TRIBES.

SAN FRANCISCO:
A. L. BANCROFT & COMPANY, PUBLISHERS.
1883

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226 The salmon fisheries of the Columbia are now famous throughout the world. Once every year innumerable multitudes of these noble fish enter the river from the ocean to deposit their spawn. Impelled by instinct, they struggle to reach the extreme limits of the stream, working their way in blind desperation to the very sources of every little branch, overcoming seeming impossibilities, and only to fulfill their destiny and die; for if they escape human enemies, they either kill themselves in their mad efforts to leap impassable falls, or if their efforts are crowned with success, they are supposed never to return to the ocean. This fishery has always been the chief and an inexhaustible source of food for the Chinooks, who, although skillful fishermen, have not been obliged to invent a great variety of methods or implements for the capture of the salmon, which rarely if ever have failed them. Certain ceremonies must, however, be observed with the first fish taken; his meat must be cut only with the grain, and the hearts of all caught must be burned or eaten, and on no account be thrown into the water or be devoured by a dog. With these precautions there is no reason to suppose that the Chinook would ever lack a supply of fish. The salmon begin to run in April, but remain several weeks in the

ing the purpose of a door-way. 'The fire-place is sunk into the earth, and confined from spreading above by a wooden frame.' *Vancouver's Voy.*, vol. ii., p. 77. Emmons, in *Schoolcraft's Archives*, vol. iii., p. 206, speaks of a palisade enclosure ten or fifteen feet high, with a covered way to the river. 'The Indian huts on the banks of the Columbia are, for the most part, constructed of the bark of trees, pine branches, and brambles, which are sometimes covered with skins or rags.' *Domenech's Deserts*, vol. ii., p. 260. But 'the Chinooks build their houses of thick and broad planks,' etc. *Id.* Lewis and Clarke saw a house in the Willamette Valley two hundred and twenty-six feet long, divided into two ranges of large apartments separated by a narrow alley four feet wide. *Travels*, pp. 503–4, 509, 431–2, 413–14, 409, 392. The door is a piece of board 'which hangs loose by a string, like a sort of pendulum,' and is self-closing. *Swan's N. W. Coast*, pp. 110–11. 'The tribes near the coast remove less frequently than those of the interior.' *California, Past, Present and Future*, p. 133. 'I never saw more than four fires, or above eighty persons—slaves and all—in the largest house.' *Rose' Advent.*, pp. 96–9; *Palmer's Jour.*, pp. 86, 108; *Irving's Astoria*, p. 322; *Nicolay's Oyn.*, 144, 148–9; *Cox's Adven.*, vol. i., p. 321, from *Lewis and Clarke*; *Dunn's Oregon*, pp. 135–7, from *Lewis and Clarke*; *Parker's Explor. Tour.*, pp. 144–5, 178–9, 245; *Franchère's Nar.*, pp. 247–8; *Lord's Nat.*, vol. i., p. 65; *Townsend's Nar.*, p. 181; *Kane's Wand.*, pp. 187–8; *Hale's Ethnog.* in *U. S. Ex. Ex.*, vol. vi., pp. 204, 216–17; *Shields' Hist. Missions*, pp. 135–9.

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warmer waters near the mouth, and are there taken while in their best condition, by the Chinook tribe proper, with a straight net of bark or roots, sometimes five hundred feet long and fifteen feet deep, with floats and sinkers. One end of the net is carried out into the river at high water, and drawn in by the natives on the shore, who with a mallet quiet the fish and prevent them from jumping over the net and escaping. Farther up, especially at the Cascades and at the falls of the Willamette, salmon are speared by natives standing on the rocks or on planks placed for the purpose; scooped up in small dip-nets; or taken with a large unbaited hook attached by a socket and short line to a long pole. There is some account of artificial channels of rocks at these places, but such expedients were generally not needed, since, beside those caught by the Chinooks, such numbers were cast on the rocks by their own efforts to leap the falls, that the air for months was infected by the decaying mass; and many of these in a palatable state of decay were gathered by the natives for food. Hooks, spears, and nets were sometimes rubbed with the juice of certain plants supposed to be attractive to the fish. Once taken, the salmon were cleaned by the women, dried in the sun and smoked in the lodges; then they were sometimes powdered fine between two stones, before packing in skins or mats for winter use. The heads were always eaten as favorite portions during the fishing season. Next to the salmon the sturgeon was ranked as a source of food. This fish, weighing from two hundred to five hundred pounds, was taken by a baited hook, sunk about twenty feet, and allowed to float down the current; when hooked, the sturgeon rises suddenly and is dispatched by a spear, lifted into the canoe by a gaff-hook, or towed ashore. The Chinooks do not attack the whale, but when one is accidentally cast upon the shore, more or less decayed, a season of feasting ensues and the native heart is glad. Many smaller varieties of fish are taken by net, spear, hook, or rake, but no methods are employed meriting special description. Wild fowl are

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101 131 THE INLAND FAMILIES, constituting the fifth and last division of the Columbians, inhabit the region between the Cascade Range and the eastern limit of what I term the Pacific States, from 52° 30′ to 45° of north latitude. These bounds are tolerably distinct; though that on the south, separating the eastern portions of the Columbian and Californian groups, is irregular and marked by no great river, mountain chain, or other prominent physical feature. These inland natives of the Northwest occupy, in person, character, and customs, as well as in the location of their home, an intermediate position between the coast people already described — to whom they are pronounced superior in most respects — and the Rocky Mountain or eastern tribes. Travelers crossing the Rocky Mountains into this territory from the east, or entering it from the Pacific by way of the Columbia or Fraser, note contrasts on passing the limits, sufficient to justify me in regarding its inhabitants as one people for the purposes aimed at in this volume.[140] Instead, there-

600 *Trav.*, pp. 416, 441–2, 504, 523–4. 'Thorough-bred hypocrites and liars.' 'The Killymucks the most roguish.' Industry, patience, sobriety and ingenuity are their chief virtues; thieving, lying, incontinence, gambling and cruelty may be classed among their vices. *Cox's Adven.*, vol. i., pp. 115, 131, 296–7, 302, 304–5, 321, vol. ii., p. 133. At Wishiam 'they were a community of arrant rogues and freebooters.' *Irving's Astoria*, pp. 322, 342. 'Lying is very common; thieving comparatively rare.' *White's Ogn.*, p. 207. 'Do not appear to possess a particle of natural good feeling.' *Townsend's Nar.*, p. 183. At Coos Bay 'by no means the fierce and warlike race found further to the northward.' *Wells*, in *Harper's Mag.*, vol. xiii., p. 601. Umqua and Coose tribes are naturally industrious; the Suislaws the most advanced; the Alcea not so enterprising. *Sykes*, in *Ind. Aff. Rept.*, 1860, p. 215. Calapooias, a poor, cowardly, and thievish race. *Miller*, in *Id.*, 1857, p. 364; *Nicolay's Ogn. Ter.*, p. 151; *Domenech's Deserts*, vol. i., p. 87, vol. ii., pp. 16, 36; *Warre and Vavasour*, in *Martin's Hud. B.*, p. 83; *Palmer's Jour.*, pp. 84, 105; *Parker's Explor. Tour.*, pp. 249–50; *Ind. Life*, pp. 1–4, 210; *Fitzgerald's Vanc. Isl.*, p. 195; *Schoolcraft's Arch.*, vol. iii., p. 207, etc.

101 131 181 197 [140] 'They all resemble each other in general characteristics.' *Parker's Explor. Tour.*, p. 229. Shushwaps and Salish all one race. *Mayne's B. C.*, p. 296–7. 'The Indians of the interior are, both physically and morally, vastly superior to the tribes of the coast.' *Id.*, p. 242. 'The Kliketat near Mount Rainier, the Walla-Wallas, and the Okanagan....speak kindred dialects.' *Ladewig, Ab. Lang.*, p. 170. The best-supported opinion is that the inland were of the same original stock with the lower tribes. *Dunn's Oregon*, p. 316. 'On leaving the verge of the Carrier country, near Alexandria, a marked change is at once perceptible.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 77. Inland tribes differ widely from the piscatorial tribes. *Ross' Adven.*, p. 127. 'Those residing near the Rocky Mountains....are and always have been superior races to those living on the lower Columbia.' *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 654. 'I was particularly struck with their

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fore, of treating each family separately, as has been done with the coast divisions of the group, I deem it more convenient, as well as less monotonous to the reader, to avoid repetition by describing the manners and customs of all the people within these limits together, taking care to note such variations as may be found to exist. The division into families and nations, made according to principles already sufficiently explained, is as follows, beginning again at the north:

THE SHUSHWAPS, our first family division, live between 52° 30′ and 49° in the interior of British Columbia, occupying the valleys of the Fraser, Thompson, and Upper Columbia rivers with their tributary streams and lakes. They are bounded on the west by the Nootkas and on the north by the Carriers, from both of which families they seem to be distinct. As national divisions of this family may be mentioned the Shushwaps proper, or *Atnahs*,[141] who occupy the whole northern portion of the territory; the *Okanagans*,[142] in the valley of the lake and river of the same name; and the *Kootenais*,[143] who

vast superiority (on the Similkameen River, Lat. 49° 30′, Long. 120° 30′) in point of intelligence and energy to the Fish Indians on the Fraser River, and in its neighbourhood.' *Palmer*, in *B. C. Papers*, vol. iii., p. 84. Striking contrast noted in passing up the Columbia. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 199.

[141] 'The Shewhapmuch....who compose a large branch of the Saeliss family,' known as *Nicute-much*—corrupted by the Canadians into Couteaux—below the junction of the Fraser and Thompson. *Anderson*, in *Hist. Mag.*, vol. vii., p. 76–7. Atnahs is their name in the Takali language, and signifies 'strangers.' 'Differ so little from their southern neighbors, the Salish, as to render a particular description unnecessary.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 205. They were called by Mackenzie the Chin tribe, according to *Prichard's Researches*, vol. v., p. 427, but Mackenzie's Chin tribe was north of the Atnahs, being the Nagailer tribe of the Carriers. See *Mackenzie's Voy.*, pp. 257–8, and map.

[142] 'About Okanagan, various branches of the Carrier tribe.' *Nicolay's Opn. Ter.*, p. 143. 'Okanagans, on the upper part of Frazer's River.' *Ludewig, Ab. Lang.*, p. 170.

[143] Also known as Flat-bows. 'The poorest of the tribes composing the Flathead nation.' *McCormick*, in *Ind. Aff. Rept.*, 1867, p. 211. 'Speaking a language of their own, it is not easy to imagine their origin; but it appears probable that they once belonged to some more southern tribe, from which they became shut off by the intervention of larger tribes.' *Mayne's B. C.*, p. 297. 'In appearance, character, and customs, they resemble more the Indians east of the Rocky Mountains than those of Lower Oregon.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 205. 'Les Arcs-à-Plats, et les Koetenais sont connus dans le pays sous le nom de Skalzi.' *De Smet, Miss. de l'Oré-gon*, p. 80.

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101 131 inhabit the triangle bounded by the Upper Columbia, the Rocky Mountains, and the 49th parallel, living chiefly on Flatbow river and lake. All three nations might probably be joined with quite as much reason to the Salish family farther south, as indeed has usually been done with the Okanagans; while the Kootenais are by some considered distinct from any of their adjoining nations.

THE SALISH FAMILY dwells south of the Shushwaps, between 49° and 47°, altogether on the Columbia and its tributaries. Its nations, more clearly defined than in most other families, are the *Flatheads*,[144] or Salish proper, between the Bitter Root and Rocky Mountains on Flathead and Clarke rivers; the *Pend d'Oreilles*,[145] who dwell about the lake of the same name and on Clarke River, for fifty to seventy-five miles above and below the lake; the *Coeurs d'Alêne*,[146] south of the Pend d'Oreilles, on Coeur d'Alêne Lake and the streams falling into it; the *Colvilles*,[147] a term which may be used to designate the variously named bands about Kettle Falls, and northward along the Columbia to the Arrow Lakes; the *Spokanes*,[148] on the Spokane River and plateau along the Columbia below Kettle Falls, nearly to the mouth of the

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[144] The origin of the name Flathead, as applied to this nation, is not known, as they have never been known to flatten the head. 'The mass of the nation consists of persons who have more or less of the blood of the Spokanes, Pend d'Oreilles, Nez Perces, and Iroquois.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 207; *Pac. R. R. Rept.*, vol. i., p. 150; *Catlin's N. Am. Ind.*, vol. ii., p. 108; *Stuart's Montana*, p. 82. Gass applied the name apparently to tribes on the Clearwater of the Sahaptin family. *Jour.*, p. 224.

[145] Also called *Kalispelms* and *Ponderas*. The Upper Pend d'Oreilles consist of a number of wandering families of Spokanes, Kalispelms proper, and Flatheads. *Suckley*, in *Pac. R. R. Rept.*, vol. i., p. 294; *Stevens*, in *Ii.*, p. 149; *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 210. 'Very similar in manners, etc., to the Flatheads, and form one people with them.' *De Smet, Miss. de l'Orégon*, p. 32.

[146] The native name, according to Hale, is *Skitsuish*, and Coeur d'Alène, 'Awl heart,' is a nickname applied from the circumstance that a chief used these words to express his idea of the Canadian traders' meanness. *Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 210.

[147] *Quiaripi*, 'Basket People,' *Chaudieres*, 'Kettles,' *Kettle Falls*, *Chualpays*, *Skoielpoi*, and *Lakes*, are some of the names applied to these bands.

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[148] 'Ils s'appellent entre eux les Enfants du Soleil, dans leur langue Spokane.' *De Smet, Miss. de l'Orégon*, p. 31. 'Differing very little from the Indians at Colville, either in their appearance, habits, or language.' *Kane's Wand.*, p. 307.

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Okanagan; and the *Pisquouse*,[149] on the west bank of the Columbia between the Okanagan and Priest Rapids. 101 131

THE SAHAPTIN FAMILY, the last of the Columbian group, is immediately south of the Salish, between the Cascade and Bitter Root mountains, reaching southward, in general terms, to the forty-fifth parallel, but very irregularly bounded by the Shoshone tribes of the Californian group. Of its nations, the *Nez Percés*,[150] or Sahaptins proper, dwell on the Clearwater and its branches, and on the Snake about the forks; the *Palouse*[151] occupy the region north of the Snake about the mouth of the Palouse; the south banks of the Columbia and Snake near their confluence, and the banks of the lower Walla Walla are occupied by the *Walla Wallas*;[152] the *Yakimas* and *Kiketats*[153] inhabit the region north of the Dalles,

[149] 'So much intermarried with the Yakamas that they have almost lost their nationality.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 236.

[150] 'Pierced Noses,' so named by the Canadians, perhaps from the nasal ornaments of the first of the tribe seen, although the custom of piercing the nose has never been known to be prevalent with this people. 'Generally known and distinguished by the name of "black robes," in contradistinction to those who live on fish.' Named Nez Perces from the custom of boring the nose to receive a white shell, like the fluke of an anchor. *Ross' Fur Hunters*, vol. i., pp. 305, 185–6. 'There are two tribes of the Pierced-Nose Indians, the upper and the lower.' *Brownell's Ind. Races*, pp. 533–5. 'Though originally the same people, their dialect varies very perceptibly from that of the Tushepaws.' *Lewis and Clarke's Trav.*, p. 341. Called *Thoiga-rik-kah*, *Tsoi-yah*, 'Cowse-eaters,' by the Snakes. 'Ten times better off to-day than they were then'—'a practical refutation of the time-honored lie, that intercourse with whites is an injury to Indians.' *Stuart's Montana*, pp. 76–7. 'In character and appearance, they resemble more the Indians of the Missouri than their neighbors, the Salish.' *Hale's Ethnog.* in *U. S. Ex. Ex.*, vol. vi., p. 212; *Domenech's Deserts*, vol. ii., p. 54. [304] [197] [177]

[151] 'La tribu Paloose appartient à la nation des Nez-percés et leur ressemble sous tous les rapports.' *De Smet, Voy.*, p. 31.

[152] The name comes from that of the river. It should be pronounced Wălă-Wălă, very short. *Pandosy's Gram.*, p. 9. 'Descended from slaves formerly owned and liberated by the Nez Perces.' *Parker's Explor. Tour.* p. 247. 'Not unlike the Pierced-Noses in general appearance, language, and habits.' *Brownell's Ind. Races*, pp. 533–5. Parts of three different nations at the confluence of the Snake and Columbia. *Gass' Jour.*, pp. 218–19. 'None of the Indians have any permanent habitations' on the south bank of the Columbia about and above the Dalles. *Lewis and Clarke's Trav.*, p. 265. 'Generally camping in winter on the north side of the river.' *Ind. Aff. Rept.*, 1854, p. 223. [361]

[153] The name Yakima is a word meaning 'Black Bear' in the Walla Walla dialect. They are called Klikatats west of the mountains. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 407. 'The Klikatats and Yakimas, in all essential peculiarities of character, are identical, and their intercourse is constant.' *Id.*, p. 403, and *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 225. 'Pahawanwappam lands, usually called Yakamas.' The name signifies 'Stony Ground.' *Gibbs*, in *Pac.*

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101 between the Cascade Range and the Columbia, the former
131 in the valley of the Yakima, the latter in the mountains about Mt. Adams. Both nations extend in some bands across into the territory of the Sound family. The natives of Oregon east of the Cascade Range, who have not usually been included in the Sahaptin family, I will divide somewhat arbitrarily into the *Wascos*, extending from the mountains eastward to John Day River, and the *Cayuse*,[154] from this river across the Blue Mountains to the Grande Ronde.

141 The inland Columbians are of medium stature, usually from five feet seven to five feet ten inches, but sometimes reaching a height of six feet; spare in flesh, but muscular and symmetrical; with well-formed limbs, the legs not being deformed as among the Chinooks by constant sitting in the canoe; feet and hands are in many
147 tribes small and well made. In bodily strength they are inferior to whites, but superior, as might be expected from their habits, to the more indolent fish-eaters on the Pacific. The women, though never corpulent, are more inclined to rotundity than the men. The Nez Percés and Cayuses are considered the best specimens, while in

101 *dsay's Gram.*, p. vii. 'Roil-roil-pam, is the Klikatat country.' 'Its meaning
131 is "the Mouse country."' *Id.* The Yakima valley is a great national rendezvous for these and surrounding nations. *Ross' Fur Hunters*, vol. i., pp. 19, 21. Kliketats, meaning robbers, was first the name given to the Whulwhypums, and then extended to all speaking the same language. For twenty-five
[361] years before 1854 they overran the Willamette Valley, but at that time were forced by government to retire to their own country. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 244–7.

[154] Wasco is said to mean 'basin,' and the tribe derives its name, traditionally, from the fact that formerly one of their chiefs, his wife having died, spent much of his time in making cavities or basins in the soft rock for his children to fill with water and pebbles, and thereby amuse themselves. *Victor's All over Ogn.*, pp. 94–5. The word Cayuse is perhaps the French *Cailloux*, 'pebbles.' Called by Tolmie, 'Wyeilats or Kyoose.' He says their language has an affinity to that of the Carriers and Umpquas. *Lord's Nat.*, vol. ii., pp. 249–50. 'Resemble the Walla-Wallas very much.' *Kane's Wand.*, pp. 279–80. 'The imperial tribe of Oregon' claiming jurisdiction over the whole Columbia region. *Farnham's Trav.*, p. 81. The Snakes, Walla-Wallas, and Cayuse meet annually in the Grande Ronde Valley. *Thornton's Ogn. and Cal.*, vol. i., p. 270. 'Individuals of the pure blood are few, the majority being intermixed with the Nez Perces and the Wallah-Wallahs.' *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 218–19. The region which I give to the Wascos and Cayuses is divided on Hale's map between the Walla-Wallas, Waiilatpu, and Molele.

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the north the Kootenais seem to be superior to the other Shushwap nations. The Salish are assigned by Wilkes and Hale an intermediate place in physical attributes between the coast and mountain tribes, being in stature and proportion superior to the Chinooks, but inferior to the Nez Percés.[155] Inland, a higher order of face is observed than on the coast. The cheek-bones are still high, the forehead is rather low, the face long, the eyes black, rarely oblique, the nose prominent and frequently aquiline, the lips thin, the teeth white and regular but generally much worn. The general expression of the features is stern, often melancholy, but not as a rule harsh or repulsive. Dignified, fine-looking men, and handsome young women have been remarked in nearly all the tribes, but here again the Sahaptins bear off the palm. The complexion is not darker than on the coast, but has more of a coppery hue. The hair is black, generally coarse, and worn long. The beard is very thin, and its growth is carefully prevented by plucking.[156]

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[155] In the interior the 'men are tall, the women are of common stature, and both are well formed.' *Parker's Explor. Tour*, p. 229. 'Of middle height, slender.' *Hale's Ethnog*, in *U. S. Ex. Ex.*, vol. vi., p. 199. The inland tribes of British Columbia, compared with those on the coast, 'are of a better cast, being generally of the middle height.' *Id.*, p. 198. See also p. 206. The Nez Percés and Cayuses 'are almost universally fine-looking, robust men.' In criticising the person of one of that tribe 'one was forcibly reminded of the Apollo Belvidere.' *Townsend's Nar.*, pp. 148, 98. The Klikatat 'stature is low, with light, sinewy limbs.' *Id.*, p. 178; also pp. 158–174. The Walla-Wallas are generally powerful men, at least six feet high, and the Cayuse are still 'stouter and more athletic.' *Gairdner*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 256. The Umatillas 'may be a superior race to the "Snakes," but I doubt it.' *Barnhart*, in *Ind. Aff. Rept.*, 1862, p. 271. The Salish are 'rather below the average size, but are well knit, muscular, and good-looking.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 208. 'Well made and active.' *Dunn's Oregon*, pp. 311, 327. 'Below the middle hight, with thick-set limbs.' *Domenech's Deserts*, vol. i., p. 88, vol. ii., pp. 55–6, 64–5. The Cootonais are above the medium height. Very few Shushwaps reach the height of five feet nine inches. *Cox's Adven.*, vol. ii., pp. 155, 376, vol. i., p. 240. See also on physique of the inland nations, *Lewis and Clarke's Trav.*, pp. 321, 340, 356, 359, 382, 527–8, 556–7; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 475; *Dunn*, in *Cal. Farmer, April* 26, 1861; *San Francisco Herald, June*, 1858; *Stevens*, in *Pac. R. R. Rept.*, vol. i., pp. 309, 414; *Nicolay's Oqn. Ter.*, p. 151; *Lord's Nat.*, vol. ii., pp. 105–6, and vol. i., frontispiece, cut of a group of Spokanes. *De Smet, Voy.*, pp. 30, 198; *Palmer's Jour.*, p. 54; *Ross' Adven.*, pp. 127, 294; *Stuart's Montana*, p. 82. 141

[156] The interior tribes have 'long faces, and bold features, thin lips, wide cheek-bones, smooth skins, and the usual tawny complexion of the American tribes.' 'Features of a less exaggerated harshness' than the coast tribes.

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304 The custom of head-flattening, apparently of seaboard origin and growth, extends, nevertheless, across the Cascade barrier, and is practiced to a greater or less extent by all the tribes of the Sahaptin family. Among them all, however, with the exception perhaps of the Klikatats, the deformity consists only of a very slight compression of the forehead, which nearly or quite disappears at maturity. The practice also extends inland up the valley of the Fraser, and is found at least in nearly all the more western tribes of the Shushwaps. The Salish family do not flatten the skull.[157] Other methods of

Hale's Ethnog., in *U. S. Ex. Ex.*, vol. vi., p. 198-9. 'Hair and eyes are black, their cheek bones high, and very frequently they have aquiline noses.' 'They wear their hair long, part it upon their forehead, and let it hang in tresses on each side, or down behind.' *Parker's Explor. Tour*, p. 229. Complexion 'a little fairer than other Indians.' *Id.* The Okanagans are 'better featured and handsomer in their persons, though darker, than the Chinooks or other Indians along the sea-coast.' 'Teeth white as ivory, well set and regular.' The voices of Walla Wallas, Nez Percés, and Cayuses, are strong and masculine. *Ross' Adven.*, pp. 294, 127. The Flatheads (Nez Percés) are 'the whitest Indians I ever saw.' *Gass' Jour.*, p. 189. The Shushwap 'complexion is darker, and of a more muddy, coppery hue than that of the true Red Indian.' *Milton and Cheadle's N. W. Pass.*, p. 335. The Nez Perces darker than the Tushepaws. Dignified and pleasant features. Would have quite heavy beards if they shaved. *Lewis and Clarke's Trav.*, pp. 340, 356, 359, 527-8, 556-7, 321. The inland natives are an ugly race, with 'broad faces, low foreheads, and rough, coppery and tanned skins.' The Salish 'features are less regular, and their complexion darker' than the Sahaptins. *Domenech's Deserts*, vol. i., p. 88, vol. ii., pp. 55-6. Teeth of the river tribes worn down by sanded salmon. *Anderson*, in *Lord's Nat.*, vol. ii., p. 228; *Kane's Wand.*, p. 273. Nez Perces and Cayuses 'are almost universally fine looking, robust men, with strong aquiline features, and a much more cheerful cast of countenance than is usual amongst the race. Some of the women might almost be called beautiful, and none that I have seen are homely.' Some very handsome young girls among the Walla Wallas. The Klikatat features are 'regular, though often devoid of expression.' *Townsend's Nar.*, pp. 78, 143, 158, 178. Flatheads 'comparatively very fair in complexion, ...with oval faces, and a mild, and playful expression of countenance.' *Dunn's Oregon*, p. 311. The Kayuls had long dark hair, and regular features. *Cox's Rocky Mountains*, p. 304. Cut and description of a Clickitat skull, in *Morton's Crania*, p. 214, pl. 48. 'The Flatheads are the ugliest, and most of their women are far from being beauties.' *Stuart's Montana*, p. 82.

304 [157] 'The Sahaptin and Wallawallas compress the head, but not so much as the tribes near the coast. It merely serves with them to make the forehead more retreating, which, with the aquiline nose common to these natives, gives to them occasionally, a physiognomy similar to that represented in the hieroglyphical paintings of Central America.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 214, 205. All the Shushwaps flatten the head more or less. *Mayne's B. C.*, p. 303. 'Il est à remarquer que les tribus établies au-dessus de la jonction de la branche sud de la Colombie, et désignées sous le nom de Têtes Plates, ont renoncé depuis longtemps à cet usage.' *Mofras, Explor.*, tom. ii., p. 349. 'A roundhead Klickatat woman would be a pariah.' *Winthrop's Canoe and Saddle*, p. 204. Nez Percés 'seldom known to flatten the

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deforming the person, such as tattooing and perforating the features are as a rule not employed; the Yakimas and Kliketats, however, with some other lower Columbia tribes, pierce or cut away the septum of the nose,[158] and the Nez Percés probably derived their name from a similar custom formerly practiced by them. Paint, however, is used by all inland as well as coast tribes on occasions when decoration is desired, but applied in less profusion by the latter. The favorite color is vermilion, applied as a rule only to the face and hair.[159] Elaborate hair-dressing is not common, and both sexes usually wear the hair in the same style, soaked in grease, often painted, and hanging in a natural state, or in braids, plaits or queues, over the shoulders. Some of the southern tribes cut the hair across the forehead, while others farther north tie it up in knots on the back of the head.[160]

The coast dress—robes or blankets of bark-fibre or

head.' *Catlin's N. Am. Ind.*, vol. ii., p. 108. See *Domenech's Deserts*, vol. ii., pp. 55–6, 64–5; *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 231–2, 249–51; *Townsend's Nar.*, p. 175; *Kane's Wand.*, p. 263; *Ind. Aff. Rept.*, 1854, pp. 207–8; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 415, with cut. Walla Wallas, Skyuse, and Nez Percés flatten the head and perforate the nose. *Farnham's Trav.*, p. 85; *Lewis and Clarke's Trav.*, pp. 374, 359; *Gass' Jour.*, p. 224.

[158] *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., pp. 38–9; *Lewis and Clarke's Trav.*, pp. 362, 382–3.

[159] The Salish 'profuse in the use of paint.' *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 207–8, and in *Pac. R. R. Rept.*, vol. i., p. 309. Nez Percés painted in colored stripes. *Hine's Voy.*, p. 173. 'Four Indians (Nez Percés) streaked all over with white mud.' *Kane's Wand.*, p. 291. Walla Walla 'faces painted red.' The Okanagan 'young of both sexes always paint their faces with red and black bars.' *Ross' Adven.*, pp. 127, 294–8. The inland tribes 'appear to have less of the propensity to adorn themselves with painting, than the Indians east of the mountains, but not unfrequently vermilion mixed with red clay, is used not only upon their faces but upon their hair.' *Parker's Explor. Tour*, p. 229. Red clay for face paint, obtained at Vermilion Forks of the Similkameen River, in B. C. *Palmer*, in *B. C. Papers*, vol. iii., p. 84. Pend d'Oreille women rub the face every morning with a mixture of red and brown powder, which is made to stick by a coating of fish-oil. *De Smet, Voy.*, p. 198.

[160] The Oakinack 'women wear their hair neatly clubbed on each side of the head behind the ears, and ornamented with double rows of the snowy higua, which are among the Oakinackens called Shet-la-cane; but they keep it shed or divided in front. The men's hair is queued or rolled up into a knot behind the head, and ornamented like that of the women; but in front it falls or hangs down loosely before the face, covering the forehead and the eyes, which causes them every now and then to shake the head, or use the hands to uncover their eyes.' *Ross' Adven.*, pp. 294–5. The head of the Nez Percés not ornamented. *Lewis and Clarke's Trav.*, pp. 341, 321, 351, 377, 528, 532–3; *Coke's Rocky Mts.*, p. 304; *Kane's Wand*, p. 274.

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The coat dress -- robes or blankets of bark-fibre or
291 small skins—is also used for some distance inland on the banks of the Columbia and Fraser, as among the Nicoutamuch, Kliketats, and Wascos; but the distinctive inland dress is of dressed skin of deer, antelope, or mountain sheep; made into a rude frock, or shirt, with loose sleeves; leggins reaching half-way up the thigh, and either bound to the leg or attached by strings to a belt about the waist; moccasins, and rarely a cap. Men's frocks descend half-way to the knees; women's nearly to the ankles. Over this dress, or to conceal the want of some part of it, a buffalo or elk robe is worn, espe-
[531] cially in winter. All garments are profusely and often tastefully decorated with leather fringes, feathers, shells, and porcupine quills; beads, trinkets and various bright-colored cloths having been added to Indian ornamenta-
296 tion since the whites came. A new suit of this native skin clothing is not without beauty, but by most tribes the suit is worn without change till nearly ready to drop off, and becomes disgustingly filthy. Some tribes clean and whiten their clothing occasionally with white earth,
[224] or pipe-clay. The buffalo and most of the other large skins are obtained from the country east of the mountains.[161]

[161] The Ootlashoot women wear 'a long shirt of skin, reaching down to
291 the ancles, and tied round the waist.' Few ornaments. The Nez Percés
301 wear 'the buffalo or elk-skin robe decorated with beads, sea-shells, chiefly mother-of-pearl, attached to an otter-skin collar and hung in the hair.' Leggins and moccasins are painted; a plait of twisted grass is worn round the neck. The women wear their long robe without a girdle, but to it 'are tied little pieces of brass and shells, and other small articles.' 'The dress of the female is indeed more modest, and more studiously so than any we have observed, though the other sex is careless of the indelicacy of exposure.' 'The Sokulk females have no other covering but a truss or piece of leather tied round the hips and then drawn tight between the legs.' Three fourths of the Pisquitpaws 'have scarcely any robes at all.' The Chillackittequaws use skins of wolves, deer, elk, and wild cats. 'Round their neck is put a strip of some skin with the tail of the animal hanging down over the breast.' *Lewis and Clarke's Trav.*, pp. 321, 340–1, 351, 359, 361, 377, 526, 528, 532–3.
[292] Many of the Walla Walla, Nez Percé, and Cayuse females wore robes 'richly garnished with beads, higuas,' etc. The war chief wears as a head-dress the whole skin of a wolf's head, with the ears standing erect. The Okanagans wear in winter long detachable sleeves or mittens of wolf or fox skin, also wolf or bear skin caps when hunting. Men and women dress nearly alike, and are profuse in the use of ornaments. *Ross' Adven.*, p. 127, 294–8; *Id., Fur Hunters*, vol. i., p. 306. The Flatheads often change their clothing and
[296] clean it with pipe-clay. They have no regular head-dress. From the Ya-

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The inland dwelling is a frame of poles, covered with rush matting, or with the skins of the buffalo or elk. As a rule the richest tribes and individuals use skins, although many of the finest Sahaptin houses are covered with mats only. Notwithstanding these nations are rich in horses, I find no mention that horse-hides are ever employed for this or any other purpose. The form of the lodge is that of a tent, conical or oblong, and usually sharp at the top, where an open space is left for light and air to enter, and smoke to escape. Their internal condition presents a marked contrast with that of the Chinook and Nootka habitations, since they are by many interior tribes kept free from vermin and filth. Their light material and the frequency with which their location is changed contributes to this result. The lodges are pitched by the women, who acquire great skill and celerity in the work. Holes are left along the sides for entrance, and within, a floor of sticks is laid, or more frequently the ground is spread with mats, and skins serve for beds. Dwellings are often built sufficiently large to accommodate many families, each of which in such case has its own fireplace on a central longitudinal line, a definite space being allotted for its goods, but no dividing partitions are ever used. The dwellings are

kima to the Okanagan the men go naked, and the women wear only a belt with a slip passing between the legs. *Coz's Adven.*, vol. i., pp. 133, 148, 240–1, vol. ii., p. 144. Nez Percés better clad than any others, Cayuzes well clothed, Walla Wallas naked and half starved. *Palmer's Jour.*, pp. 54, 124, 127–8. At the Dalles, women 'go nearly naked, for they wear little else than what may be termed a breech-cloth, of buckskin, which is black and filthy with dirt.' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 409–10, 426, 473. The Kliketat women wear a short pine-bark petticoat tied round the loins. *Townsend's Nar.*, pp. 78, 178, 148. 'Their buffaloe robes and other skins they chiefly procure on the Missouri, when they go over to hunt, as there are no buffaloe in this part of the country and very little other game.' *Gass' Jour.*, pp. 189, 205, 218–19, 295. Tushepaw 'women wore caps of willow neatly worked and figured.' *Irving's Astoria*, pp. 315, 317, 319; *Id., Bonneville's Adven.*, p. 301. The Flatheads women wear straw hats, used also for drinking and cooking purposes. *De Smet, Voy.*, pp. 45–7, 198. The Shushwaps wear in wet weather capes of bark trimmed with fur, and reaching to the elbows. Moccasins are more common than on the coast, but they often ride barefoot. *Mayne's B. C.*, p. 301. *Parker's Explor. Tour.*, pp. 279–80; *Kane's Wand.*, p. 264, and cut; *Fremont's Ogn. and Cal.*, pp. 186–7; *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 222; *Nicolay's Ogn. Ter.*, p. 153; *Franchère's Nar.*, p. 268; *Dunn's Oregon*, p. 311; *Coke's Rocky Mts.*, p. 304; *Hunt*, in *Nouvelles Annales des Voy.*, tom. x., 1821, pp. 74–5, 78.

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The dwellings are
342 arranged in small villages generally located in winter on
361 the banks of small streams a little away from the main rivers. For a short distance up the Columbia, houses similar to those of the Chinooks are built of split cedar and bark. The Walla Wallas, living in summer in the ordinary mat lodge, often construct for winter a subterranean abode by digging a circular hole ten or twelve feet deep, roofing it with poles or split cedar covered with grass and mud, leaving a small opening at the top for exit and entrance by means of a notched-log ladder. The Atnahs on Fraser River spend the winter in similar structures, a simple slant roof of mats or bark sufficing for shade and shelter in summer. The Okanagans construct their lodges over an excavation in the ground several feet deep, and like many other nations, cover their matting in winter with grass and earth.[162]

[162] The Sokulk houses 'generally of a square or oblong form, varying in length from fifteen to sixty feet, and supported in the inside by poles or forks about six feet high.' The roof is nearly flat. The Echeloot and Chilluckittequaw houses were of the Chinook style, partially sunk in the ground. The Nez Percés live in houses built 'of straw and mats, in the form of the roof of a house.' One of these 'was one hundred and fifty-six feet long, and about fifteen wide, closed at the ends, and having a number of doors on each side.' *Lewis and Clarke's Trav.*, pp. 340, 351, 369-70, 381-2, 540. Nez Percé dwellings twenty to seventy feet long and from ten to fifteen feet wide; free from vermin. Flathead houses conical but spacious, made of buffalo and moose skins over long poles. Spokane lodges oblong or conical, covered with skins or mats. *Cox's Adven.*, vol. i., pp. 148, 192, 200. Nez Percé and Cayuse lodges 'composed of ten long poles, the lower ends of which are pointed and driven into the ground; the upper blunt and drawn together at the top by thongs' covered with skins. 'Universally used by the mountain Indians while travelling.' Umatillas live in 'shantys or wigwams of driftwood, covered with buffalo or deer skins.' Klicatats 'in miserable loose hovels.' *Townsend's Nar.*, pp. 104-5, 156, 174. Okanagan winter lodges are long and narrow, 'chiefly of mats and poles, covered over with grass and earth;' dug one or two feet below the surface; look like the roof of a common house set on the ground. *Ross' Adven.*, pp. 313-4. On the Yakima River 'a small canopy, hardly sufficient to shelter a sheep, was found to contain four generations of human beings.' *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., pp. 34, 37. On the Clearwater 'there are not more than four lodges in a place or village, and these small camps or villages are eight or ten miles apart.' 'Summer lodges are made of willows and flags, and their winter lodges of split pine.' *Gass' Jour.*, pp. 212, 221, 223. At Kettle Falls, the lodges are of rush mats.' 'A flooring is made of sticks, raised three or four feet from the ground, leaving the space beneath it entirely open, and forming a cool, airy, and shady place, in which to hang their salmon.' *Kane's Wand.*, pp. 309, 272-3. The Pend d'Oreilles roll their tent-mats into cylindrical bundles for convenience in traveling. *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 215, 238, 282. *Barnhart*, in *Id.*, 1862, p. 271. The Shushwap den is warm but 'necessarily unwholesome, and redolent....of anything but roses.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 77. Yakimas, 'rude

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The inland families eat fish and game, with roots and fruit; no nation subsists without all these supplies; but the proportion of each consumed varies greatly according to locality. Some tribes divide their forces regularly into bands, of men to fish and hunt, of women to cure fish and flesh, and to gather roots and berries. I have spoken of the coast tribes as a fish-eating, and the interior tribes as a hunting people, attributing in great degree their differences of person and character to their food, or rather to their methods of obtaining it; yet fish constitutes an important element of inland subsistence as well. Few tribes live altogether without salmon, the great staple of the Northwest; since those dwelling on streams inaccessible to the salmon by reason of intervening falls, obtain their supply by annual migrations to the fishing-grounds, or by trade with other nations. The principal salmon fisheries of the Columbia are at the Dalles, the falls ten miles above, and at Kettle Falls. Other productive stations are on the Powder, Snake, Yakima, Okanagan, and Clarke rivers. On the Fraser, which has no falls in its lower course, fishing is carried on all along the banks of the river instead of at regular stations, as on the Columbia. Nets, weirs, hooks, spears, and all the implements and methods by which fish are taken and cured have been sufficiently described in treating of the coast region;[1] in the interior I find no important variations except in the basket method in use at the Chaudières or Kettle Falls by the Quiarlpi tribe. Here an immense willow basket, often ten feet in diameter and twelve feet deep, is suspended at the falls from

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huts covered with mats.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 407. Shushwaps erect rude slants of bark or matting; have no tents or houses. *Milton and Cheadle's N. W. Pass.*, p. 242. From the swamps south of Flatbow Lake, 'the Kootanie Indians obtain the klusquis or thick reed, which is the only article that serves them in the construction of their lodges,' and is traded with other tribes. *Sullivan*, in *Palliser's Explor.*, p. 15. In winter the Salish cover their mats with earth. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 207. Flag huts of the Walla Wallas. *Farnham's Trav.*, p. 85; *Mullan's Rept*, pp. 49–50; *Palmer's Jour.*, p. 61; *Coke's Rocky Mts.*, p. 295; *Irving's Astoria*, pp. 315, 319; *Id., Bonneville's Adven.*, p. 301; *De Smet, Voy.*, p. 185; *Id., West. Missions*, p. 284; *Lord's Nat.*, vol. ii., pp. 105–6. *Haul*, in *Nouvelles Annales des Voy.*, tom. x., 1821, pp. 74–5, 79.

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[1] [See pp. 232-233, category 116-- Analyst]

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226 strong timbers fixed in crevices of the rocks, and above this is a frame so attached that the salmon in attempting to leap the fall strike the sticks of the frame and are thrown back into the basket, in the largest of which naked men armed with clubs await them. Five thousand pounds of salmon have thus been taken in a day [624] by means of a single basket. During the fishing-season the Salmon Chief has full authority; his basket is the largest, and must be located a month before others are allowed to fish. The small nets used in the same region have also the peculiarity of a stick which keeps the mouth open when the net is empty, but is removed by the weight of the fish. Besides the salmon, sturgeon are extensively taken in the Fraser, and in the Arrow Lakes, while trout and other varieties of small fish abound in 221 most of the streams. The fishing-season is the summer, 226 between June and September, varying a month or more 527 according to locality. This is also the season of trade and festivity, when tribes from all directions assemble 796 to exchange commodities, gamble, dance, and in later times to drink and fight.[163]

226 [163] Natives begin to assemble at Kettle Falls about three weeks before the salmon begin to run; feuds are laid by; horse-racing, gambling, love-making, etc., occupy the assembly; and the medicine-men are busy working charms for a successful season. The fish are cut open, dried on poles over a small fire, and packed in bales. On the Fraser each family or village fishes for itself; near the mouth large gaff-hooks are used, higher up a net managed between two canoes. All the principal Indian fishing-stations on the Fraser are below Fort Hope. For sturgeon a spear seventy to eighty feet long is used. Cut of sturgeon-fishing. *Lord's Nat.*, vol. i., pp. 71–6, 181, 184–6. The Pend d'Oreilles 'annually construct a fence which reaches across the stream, and guides the fish into a weir or rack,' on Clarke River, just above the lake. The Walla Walla 'fisheries at the Dalles and the falls, ten miles above, are the finest on the river.' The Yakima weirs constructed 'upon horizontal spars, and supported by tripods of strong poles erected at short distances apart; two of the logs fronting up stream, and one supporting them below;' some fifty or sixty yards long. The salmon of the Okanagan were 'of a small species, which had assumed a uniform red color.' 'The fishery at the Kettle Falls is one of the most important on the river, and the arrangements of the Indians in the shape of drying-scaffolds and store-houses are on a corresponding scale.' *Ind. Aff. Rep.*, 1854, pp. 214, 223, 231, 238; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 407–8. The salmon chief at Kettle Falls distributes the fish among the people, every one, even the smallest child, getting an equal share. *Kane's Wand.*, pp. 313–14. On Des Chutes River 'they spear the fish with barbed iron points, fitted loosely by sockets to the ends of poles about eight feet long,' to which they are fastened by a thong about twelve feet long. *Abbott*, in *Pac. R. R. Rept.*, vol. vi., p. 90. On the upper Columbia an Indian 'cut off a bit of his leathern shirt, about the size of a small bean;

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The larger varieties of game are hunted by the natives on horseback wherever the nature of the country will permit. Buffalo are now never found west of the Rocky Mountains, and there are but few localities where large game has ever been abundant, at least since the country became known to white men. Consequently the Flatheads, Nez Percés, and Kootenais, the distinctively hunting nations, as well as bands from nearly every other tribe, cross the mountains once or twice each year, penetrating to the buffalo-plains between the Yellowstone and the Missouri, in the territory of hostile nations. The bow and arrow was the weapon with which buffalo and all other game were shot. No peculiar cunning seems to have been necessary to the native hunter of buffalo; he had only to ride into the immense herds on his well-trained horse, and select the fattest animals for his arrows. Various devices are mentioned as being practiced in the chase of deer, elk, and mountain sheep; such as driving them by a circle of fire on the prairie towards the concealed hunters, or approaching within arrow-shot

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then pulling out two or three hairs from his horse's tail for a line, tied the bit of leather to one end of it, in place of a hook or fly.' *Ross' Adven.*, pp. 132–3. At the mouth of Flatbow River 'a dike of round stones, which runs up obliquely against the main stream, on the west side, for more than one hundred yards in length, resembling the foundation of a wall.' Similar range on the east side, supposed to be for taking fish at low water. *Ross' Fur Hunters*, vol. ii., pp. 165–6. West of the Rocky Mountains they fish 'with great success by means of a kind of large basket suspended from a long cord.' *Domenech's Deserts*, vol. ii., pp. 240–1. On Powder River they use the hook as a gaff. *Coke's Rocky Mts.*, p. 283. A Wasco spears three or four salmon of twenty to thirty pounds each in ten minutes. *Remy and Brenchley's Jour.*, vol. ii., p. 506. No salmon are taken above the upper falls of the Columbia. *Thornton's Ogn. and Cal.*, vol. i., p. 392. Walla Walla fish-weirs 'formed of two curtains of small willow switches matted together with withes of the same plant, and extending across the river in two parallel lines, six feet asunder. These are supported by several parcels of poles,....and are either rolled up or let down at pleasure for a few feet....A seine of fifteen or eighteen feet in length is then dragged down the river by two persons, and the bottom drawn up against the curtain of willows.' *Lewis and Clarke's Trav.*, p. 532. Make fishing-nets of flax. *Parker's Explor. Tour.*, p. 90. 'The Inland, as well as the Coast, tribes, live to a great extent upon salmon.' *Mayne's B. C.*, p. 242; *Nicolay's Ogn. Ter.*, pp. 152–3. Palouse 'live solely by fishing.' *Mullan's Rept.*, p. 49. Salmon cannot ascend to Coeur d'Alêne Lake. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 209–10. Okanagan food 'consists principally of salmon and a small fish which they call carp.' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 463. The Walla Wallas 'may well be termed the fishermen of the Skyuse camp.' *Farnham's Trav.*, p. 84.

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124 231 184 by skillful manipulations of a decoy animal; or the frightened deer are driven into an ambush by converging lines of bright-colored rags so placed in the bushes as to represent men. Kane states that about the Arrow Lakes hunting dogs are trained to follow the deer and to bring back the game to their masters even from very long distances. Deer are also pursued in the winter on snow-shoes, and in deep snow often knocked down with clubs. Bear and beaver are trapped in some places; and, [223] especially about the northern lakes and marshes, wild fowl are very abundant, and help materially to eke out the supply of native food.[164]

222 Their natural improvidence, or an occasional unlucky hunting or fishing season, often reduces them to want, and in such case the resort is to roots, berries, and mosses, several varieties of which are also gathered and laid up

124 184 [221] [164] The Shushwaps formerly crossed the mountains to the Assinniboine territory. The Okanagans when hunting wear wolf or bear skin caps; there is no bird or beast whose voice they cannot imitate. War and hunting were the Nez Percé occupation; cross the mountains for buffalo. *Ross' Fur Hunters*, vol. i., pp. 148, 219, 297–8, 305. The chief game of the Nez Percés is the deer, 'and whenever the ground will permit, the favourite hunt is on horseback.' *Lewis and Clarke's Trav.*, p. 555. The Salish live by the chase, on elk, moose, deer, big-horn and bears; make two trips annually, spring to fall, and fall to mid-winter, across the mountains, accompanied by other nations. The Pend d'Oreilles hunt deer in the snow with clubs; have distinct localities for hunting each kind of game. Nez Percés, Flatheads, Coeurs d'Alène, Spokanes, Pend d'Oreilles, etc., hunt together. Yakimas formerly joined the Flatheads in eastern hunt. *Ind. Aff. Rept.*, 1854, pp. 207–8, 212–15, 218, 225–6. 'Two hunts annually across the mountains—one in April, for the bulls, from which they return in June and July; and another, after about a month's recruit, to kill cows, which have by that time become fat.' *Stevens, Gibbs, and Suckley*, in *Pac. R. R. Rept.*, vol. i., pp. 415, 408, 296–7, vol. xii., p. 134. Kootenais live by the chase principally. *Hutchins*, in *Ind. Aff. Rept.*, 1863, p. 455. Spokanes rather indolent in hunting; hunting deer by fire. *Cox's Adven.*, vol. i., pp. 197, vol. ii., pp. 46–7. The Kootenais 'seldom hunt;' there is not much to shoot except wild fowl in fall. Trap beaver and carriboeuf on a tributary of the Kootanie River. *Palliser's Explor.*, pp. 10, 15, 73. Flatheads 'follow the buffalo upon the headwaters of Clarke and Salmon rivers.' Nez Percé women accompany the men to the buffalo-hunt. *Parker's Explor. Tour.*, pp. 107, 311. Kootenais cross the mountains for buffalo. *Mayne's B. C.*, p. 297. Coeurs d'Alène ditto. *Mullan's Rept.*, p. 49. Half of the Nez Percés 'usually make a trip to the buffalo country for three months.' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 494. Shushwaps 'live by hunting the bighorns, mountain goats, and marmots.' *Milton and Cheadle's N. W. Pass.*, p. 242. Buffalo never pass to west of the Rocky Mountains. *Lord's Nat.*, vol. ii., p. 179; *Kane's Wand.*, p. 328; *De Smet, Voy.*, pp. 31, 45, 144–5; *Ial. Life*, pp. 23–4, 34–41; *Franchère's Nar.*, pp. 268–9; *Hunt*, in *Nouvelles Annales des Voy.*, tom. x., 1821, pp. 77–82, 87; *Stuart*, in *Id.*, tom. xii., pp. 25, 35–5; *Josel*, in *Id.*, tom. cxxiii., 1849, pp. 334–40.

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as a part of their regular winter supplies. Chief among the roots are the camass, a sweet, onion-like bulb, which grows in moist prairies, the couse, which flourishes in more sterile and rocky spots, and the bitter-root, which names a valley and mountain range. To obtain these roots the natives make regular migrations, as for game or fish. The varieties of roots and berries used for food are very numerous; and none seem to grow in the country which to the native taste are unpalatable or injurious, though many are both to the European.[165]

Towards obtaining food the men hunt and fish; all the other work of digging roots, picking berries, as well as dressing, preserving, and cooking all kinds of food is done by the women, with some exceptions among the Nez Percés and Pend d'Oreilles. Buffalo-meat is jerked by cutting in thin pieces and drying in the sun and over smouldering fires on scaffolds of poles. Fish is sun-dried on scaffolds, and by some tribes on the lower Columbia

[165] The Kliketats gather and eat *peahay*, a bitter root boiled into a jelly; *n'poolthia*, ground into flour; *mamum* and *sackywa*, made into bitter white cakes; *kamass; calz*, a kind of wild sunflower. *Tolmie*, in *Lord's Nat.*, vol. ii., p. 247. The Flatheads go every spring to Camass Prairie. *De Smet, Voy.*, p. 183. The Kootenais eat kamash and an edible moss. *Id., Missions de l'Orégon*, pp. 75–6. 'The Cayooses, Nez Percés, and other warlike tribes assemble (in Yakima Valley) every spring to lay in a stock of the favourite kamass and pelua, or sweet potatoes.' *Ross' Fur Hunters*, vol. i. p. 19. Quamash, round, onion-shaped, and sweet, eaten by the Nez Perces. *Lewis and Clarke's Trav.*, p. 330. Couse root dug in April or May; camas in June and July. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 656. The Skyuses' 'main subsistence is however upon roots.' The Nez Percés eat *kamash, cowish* or biscuit root, *jackap, aisish, quako*, etc. *Irving's Bonneville's Adven.*, p. 301, 388. Okanagans live extensively on moss made into bread. The Nez Percés also eat moss. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp, 462, 494. Pend d'Oreilles at the last extremity live on pine-tree moss; also collect camash, bitter-roots, and sugar pears. *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 211, 214–15. 'I never saw any berry in the course of my travels which the Indians scruple to eat, nor have I seen any ill effect from their doing so.' *Kane's Wand.*, p. 337. The Kootenai food in September 'appears to be almost entirely berries; namely, the "sasketoom" of the Crees, a delicious fruit, and a small species of cherry, also a sweet root which they obtain to the southward.' *Blakiston*, in *Palliser's Explor.*, p. 73. Flatheads dig *kanah*, 'bitter root' in May. It is very nutritious and very bitter. *Pahseepo*, camas, or 'water seego,' is a sweet, gummy, bulbous root. *Stuart's Montana*, pp. 57–8. Colvilles cut down pines for their moss (alectoria?). Kamas also eaten. *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., p. 34. The Shushwaps eat moss and lichens, chiefly the black lichen, or *whyelkine*. *Mayne's B. C.*, p. 301, *Parker's Explor Tour.*, p. 127. The Salish in March and April eat *popkuh*, an onion-like bulb; in May, *spallam*, a root like vermicelli; in June and July, *itucha*, like roasted chestnuts; in August, wild fruits; in September, *marani*, a grain. *Domenech's Deserts*, vol. ii., p. 312.

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251 is also pulverized between two stones and packed in baskets lined with fish-skin. Here, as on the coast, the heads and offal only are eaten during the fishing-season.
252 The Walla Wallas are said usually to eat fish without
262 cooking. Roots, mosses, and such berries as are preserved, are usually kept in cakes, which for eating are moistened, mixed in various proportions and cooked, or eaten without preparation. To make the cakes simply drying, pulverizing, moistening, and sun-drying usually suffice; but camas and pine-moss are baked or fermented for several days in an underground kiln by means of hot stones, coming out in the form of a dark gluey paste of the proper consistency for moulding. Many of these powdered roots may be preserved for years without injury. Boiling by means of hot stones and roasting on sharp sticks fixed in the ground near the fire, are the
264 universal methods of cooking. No mention is made of peculiar customs in eating; to eat often and much is the aim; the style of serving is a secondary consideration.[166]
000 Life with all these nations is but a struggle for food,

252 262 264

[166] At the Dalles 'during the fishing season, the Indians live entirely on the heads, hearts and offal of the salmon, which they string on sticks, and roast over a small fire.' Besides pine-moss, the Okanagans use the seed of the balsam oriza pounded into meal, called *mielito*. 'To this is added the *sifflaurs*.' Berries made into cakes by the Nez Percés. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 410, 462, 494. Quamash, 'eaten either in its natural state, or boiled into a kind of soup, or made into a cake, which is then called pasheco.' *Lewis and Clarke's Trav.*, pp. 330, 353, 365, 369. Women's headdress serves the Flatheads for cooking, etc. *De Smet, Voy.*, pp. 47, 193–9; *Id., Missions de l'Orégon*, pp. 75–6. 'The dog's tongue is the only dish-cloth known' to the Okanagans. Pine-moss cooked, or *squill-ape*, will keep for years. 'At their meals they generally eat separately and in succession—man, woman and child.' *Ross' Adven.*, pp. 132–3, 295, 317–18. 'Most of their food is roasted, and they excel in roasting fish.' *Parker's Explor. Tour.*, pp. 231, 107. 'Pine moss, which they boil till it is reduced to a sort of glue or black paste, of a sufficient consistence to take the form of biscuit.' *Franchère's Nar.*, p. 279. Couse tastes like parsnips, is dried and pulverized, and sometimes boiled with meat. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 656. Root bread on the Clearwater tastes like that made of pumpkins. *Gass' Jour.*, pp. 203–3. Kamas after coming from the kiln is 'made into large cakes, by being mashed, and pressed together, and slightly baked in the sun.' White-root, pulverized with stones, moistened and sun-baked, tastes not unlike stale biscuits. *Townsend's Nar.*, pp. 126–7. Camas and sun-flower seed mixed with salmon-heads caused in the eater great distension of the stomach. *Remy and Brenchley's Jour.*, vol. ii., pp. 509–11. *Sowele*, is the name of the mixture last named, among the Cayuses. *Coke's Rocky Mts.*, p. 310; *Ind. Life*, p. 41; *Stuart's Montana*, pp. 57–8; *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., p. 34; *Kane's Wand.*, pp. 272–3; *Ind. Aff. Rept.*, 1854, pp. 214–15.

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Life with all these nations is but a struggle for food, 262
and the poorer tribes are often reduced nearly to starvation; yet they never are known to kill dogs or horses for food. About the missions and on the reservations 177
cattle have been introduced and the soil is cultivated by 241
the natives to considerable extent.[167]

In their personal habits, as well as the care of their 515
lodges, the Cayuses, Nez Percés, and Kootenais, are 356
mentioned as neat and cleanly; the rest, though filthy, are still somewhat superior to the dwellers on the coast. The Flatheads wash themselves daily, but their dishes and utensils never. De Smet represents the Pend d'Oreille women as untidy even for savages.[168] Guns,

[167] Additional notes and references on procuring food. The Okanagans 221
break up winter quarters in February; wander about in small bands till June. 262
Assemble on the river and divide into two parties of men and two of women for fishing and dressing fish, hunting and digging roots, until October; hunt in small parties in the mountains or the interior for four or six weeks; and then go into winter quarters on the small rivers. *Ross' Adven.*, pp. 314–16. Further south on the Columbia plains the natives collect and dry roots until May: fish on the north bank of the river till September, burying the fish; dig camas on the plains till snow falls; and retire to the foot of the mountains to hunt deer and elk through the winter. The Nez Percés catch salmon and dig roots in summer; hunt deer on snow-shoes in winter; and cross the mountains for buffalo in spring. Sokulks live on fish, roots, and antelope. Eneeshur, Echeloots, and Chilluckittequaw, on fish, berries, roots and nuts. *Lewis and Clarke's Trav.*, pp. 444–5, 340–1, 352, 365, 370. Spokanes live on deer, wild fowl, salmon, trout, carp, pine-moss, roots and wild fruit. They have no repugnance to horse-flesh, but never kill horses for food. The Sinapoils live on salmon, camas, and an occasional small deer. The Chaudiere country well stocked with game, fish and fruit. *Cox's Adven.*, vol. i., p. 201, vol. ii., p. 145. The Kayuse live on fish, game, and camass bread. *De Smet, Voy.*, pp. 30–1. 'Ils cultivent avec succès le blé, les patates, les pois et plusieurs autres légumes et fruits.' *Id., Miss. de l'Orégon.*, p. 67. Pend d'Oreilles; fish, Kamash, and pine-tree moss. *Id., West. Missions*, p. 284. 'Whole time was occupied in providing for their bellies, which were rarely full.' *Ind. Aff. Rept.*, 1854, p. 211. Yakimas and Kliketats; Unis or fresh-water muscles, little game, sage-fowl and grouse, kamas, berries, salmon.. The Okanagans raise some potatoes. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 404, 408, 413. Kootenais; fish and wild fowl, berries and pounded meat, have cows and oxen. *Palliser's Explor.*, pp. 10, 72. Palouse; fish, birds, and small animals. Umatillas; fish, sage-cocks, prairie-hares. *Lord's Nat.*, vol. ii., pp. 97, 105–6. Tushepaws would not permit horses or dogs to be eaten. *Irving's Astoria*, p. 316. Nez Percés; beaver, elk, deer, white bear, and mountain sheep, also steamed roots. *Id., Bonneville's Adven.*, p. 301. Sahaptin; gather cherries and berries on Clarke River. *Gass' Jour.*, p. 193; *Nicolay's Oge. Ter.*, p. 151; *Hines' Voy.*, p. 167; *Brownell's Ind. Races*, pp. 533–5; *Stanley's Portraits*, pp. 63–71; *Catlin's N. Am. Ind.*, vol. ii., p. 108; *Kane's Wand.*, pp. 263–4; *Parker's Explor. Tour*, pp. 228–31, 309; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 474; *Hale's Ethnog., Ib.*, vol. vi., p. 206.

[168] *Lewis and Clarke's Trav.*, pp. 383, 548; *Parker's Explor. Tour*, pp. 230, 312; *Townsend's Nar.*, p, 148; *De Smet, Voy.*, pp. 46–7, 198; *Cox's Adven.*, vol. i., pp. 197–9, 358, vol. ii., pp. 155, 373, 375; *Cole's Rocky Mts.*, p. 295; *Palmer's Jour.*, pp. 54, 58, 59.

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177 411 knives and tomahawks have generally taken the place of such native weapons as these natives may have used against their foes originally. Only the bow and arrow have survived intercourse with white men, and no other native weapon is described, except one peculiar to the Okanagans,—a kind of Indian slung-shot. This is a small cylindrical ruler of hard wood, covered with raw hide, which at one end forms a small bag and holds a round stone as large as a goose-egg; the other end of the weapon is tied to the wrist. Arrow-shafts are of hard wood, carefully straightened by rolling between two blocks, fitted by means of sinews with stone or flint heads at one end, and pinnated with feathers at the other. The most elastic woods are chosen for the bow, and its force is augmented by tendons glued to its back.[169]

177 721 The inland families cannot be called a warlike race. Resort to arms for the settlement of their intertribal disputes seems to have been very rare. Yet all are brave warriors when fighting becomes necessary for defense or vengeance against a foreign foe; notably so the Cayuses, Nez Percés, Flatheads and Kootenais. The two former waged both aggressive and defensive warfare against the Snakes of the south; while the latter joined their arms against their common foes, the eastern Blackfeet, who, though their inferiors in bravery, nearly exterminated the Flathead nation by superiority in numbers, and by being the first to obtain the white man's weapons. Departure on a warlike expedition is always preceded by ceremonious preparation, including councils of the wise, great, and old; smoking the pipe, harangues by the chiefs, dances, and a general review, or display of 231 equestrian feats and the manœuvres of battle. The war- 721 riors are always mounted; in many tribes white or speck-

411 [169] The Okanagan weapon is called a *Spampt*. *Ross' Adven.*, pp. 318–19; *Ll., Fur Hunters*, vol. i., pp. 306–8. 'Ils....faire leurs arcs d'un bois très-élastique, on de la corne du cerf.' *De Smet, Voy.*, p. 48; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 486; *Stevens*, in *Pac. R. R. Rept.*, vol. i., p. 495; *Townsend's Nar.*, p. 98; *Irving's Astoria*, p. 317; *Lewis and Clarke's Trav.*, p. 351; *Parker's Explor. Tour*, pp. 106–7, 233; *Cox's Adven.*, vol. i., p. 216.

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led war-horses are selected, and both rider and steed are gaily painted, and decked with feathers, trinkets, and bright-colored cloths. The war-party in most nations is under the command of a chief periodically elected by the tribe, who has no authority whatever in peace, but who keeps his soldiers in the strictest discipline in time of war. Stealthy approach and an unexpected attack in the early morning constitute their favorite tactics. They rush on the enemy like a whirlwind, with terrific yells, discharge their guns or arrows, and retire to prepare for another attack. The number slain is rarely large; the fall of a few men, or the loss of a chief decides the victory. When a man falls, a rush is made for his scalp, which is defended by his party, and a fierce hand-to-hand conflict ensues, generally terminating the battle. After the fight, or before it when either party lacks confidence in the result, a peace is made by smoking the pipe, with the most solemn protestations of good-will, and promises which neither party has the slightest intention of fulfilling. The dead having been scalped, and prisoners bound and taken up behind the victors, the party starts homeward. Torture of the prisoners, chiefly perpetrated by the women, follows the arrival. By the Flatheads and northern nations captives are generally killed by their sufferings; among the Sahaptins some survive and are made slaves. In the Flathead torture of the Blackfeet are practiced all the fiendish acts of cruelty that native cunning can devise, all of which are borne with the traditional stoicism and taunts of the North American Indian. The Nez Percé system is a little less cruel in order to save life for future slavery. Day after day, at a stated hour, the captives are brought out and made to hold the scalps of their dead friends aloft on poles while the scalp-dance is performed about them, the female participators meanwhile exerting all their devilish ingenuity in tormenting their victims.[170]

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[170] Torture of Blackfeet prisoners; burning with a red-hot gun-barrel, pulling out the nails, taking off fingers, scooping out the eyes, scalping, revolting cruelties to female captives. The disputed right of the Flatheads to hunt buffalo at the eastern foot of the mountains is the cause of the long-continued hostility.

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492 The native saddle consists of a rude wooden frame, under and over which is thrown a buffalo-robe, and which is bound to the horse by a very narrow thong of hide in place of the Mexican *cincha*. A raw-hide crupper is used; a deer-skin pad sometimes takes the place of the upper robe, or the robe and pad are used without the wooden frame. Stirrups are made by binding three straight pieces of wood or bone together in triangular form, and sometimes covering all with raw-hide put on wet; or one straight piece is suspended from a forked thong, and often the simple thong passing round the foot suffices. The bridle is a rope of horse-hair or of skin, made fast with a half hitch round the animal's lower jaw. The same rope usually serves for bridle and lariat. 285 Sharp bones, at least in later times, are used for spurs. 314 Wood is split for the few native uses by elk-horn wedges 321 driven by bottle-shaped stone mallets. Baskets and ves- 324 sels for holding water and cooking are woven of willow, bark, and grasses. Rushes, growing in all swampy localities are cut of uniform length, laid parallel and tied together for matting.

703 continued hostility. The wisest and bravest is annually elected war chief. The war chief carries a long whip and secures discipline by flagellation. 721 Except a few feathers and pieces of red cloth, both the Flathead and Kootenai enter battle perfectly naked. *Cox's Adven.*, vol. i., pp. 232–45, vol. ii., p. 160. The Cayuse and Sahaptin are the most warlike of all the southern tribes. The Nez Percés good warriors, but do not follow war as a 702 profession. *Ross' Fur Hunters*, vol. i., pp. 185–6, 305, 308–12, vol. ii., pp. 93–6, 139. Among the Okanagans 'the hot bath, council, and ceremony of 726 smoking the great pipe before war, is always religiously observed. Their laws, however, admit of no compulsion, nor is the chief's authority implicitly obeyed on these occasions; consequently, every one judges for himself, and either goes or stays as he thinks proper. With a view, however, to obviate this defect in their system, they have instituted the dance, which answers every purpose of a recruiting service.' 'Every man, therefore, who enters within this ring and joins in the dance..... is in honour bound to assist in carrying on the 726 war.' *Id., Adven.*, pp. 319–20. Mock battles and military display for the entertainment of white visitors. *Hines' Voy.*, pp. 173–4. The Chilluckittequaws cut 721 off the forefingers of a slain enemy as trophies. *Lewis and Clarke's Trav.*, pp. 375–6. When scouting, 'Flathead chief would ride at full gallop so near the foe as to flap in their faces the eagle's tail streaming behind (from his cap), yet no one dared seize the tail or streamer, it being considered sacrilegious and fraught with misfortune to touch it.' *Tolmie*, in *Lord's Nat.*, vol. ii., p. 238. A thousand Walla Wallas came to the Sacramento River in 1846, to avenge the death of a young chief killed by an American about a year before. *Colton's Three Years in Cal.*, p. 52. One Flathead is said to be equal to four Blackfeet in battle. *De Smet, Voy.*, pp. 31, 49; *Dunn's Oregon*, pp. 312–13; *Gray's Hist. Or.*, pp. 171–4; *Parker's Explor. Tour*, pp. 233–7; *Stanley's Portraits*, pp. 65–71; *Ind. Life*, pp. 23–5; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 495.

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together for matting. Rude bowls and spoons are sometimes dug out of horn or wood, but the fingers, with pieces of bark and small mats are the ordinary table furniture. Skins are dressed by spreading, scraping off the flesh, and for some purposes the hair, with a sharp piece of bone, stone, or iron attached to a short handle, and used like an adze. The skin is then smeared with the animal's brains, and rubbed or pounded by a very tedious process till it becomes soft and white, some hides being previously smoked and bleached with white clay.[m]

On the lower Columbia the Wascos, Kliketats, Walla Wallas, and other tribes use dug-out boats like those of the coast, except that little skill or labor is expended on their construction or ornamentation; the only requisite being supporting capacity, as is natural in a country where canoes play but a small part in the work of procuring food. Farther in the interior the mountain tribes of the Sahaptin family, as the Cayuses and Nez Percés, make no boats, but use rude rafts or purchase an occasional canoe from their neighbors, for the rare cases when it becomes necessary to transport property across an unfordable stream. The Flatheads sew up their lodge-skins into a temporary boat for the same purpose. On the Fraser the Nootka dug-out is in use. But on the northern lakes and rivers of the interior, the Pend d'Oreille, Flatbow, Arrow, and Okanagan, northward to the Ta-

[m] White marl clay used to cleanse skin robes, by making it into a paste, rubbing it on the hide and leaving it to dry, after which it is rubbed off. Saddles usually sit uneasily on the horse's back. *Parker's Explor. Tour*, pp. 105, 232–4. 'Mallet of stone curiously carved' among the Sokulks. Near the Cascades was seen a ladder resembling those used by the whites. The Pishquitpaws used 'a saddle or pad of dressed skin, stuffed with goats' hair.' *Lewis and Clarke's Trav.*, pp. 353, 370, 375, 528. On the Fraser a rough kind of isinglass was at one time prepared and traded to the Hudson Bay Company. *Lord's Nat.*, vol. i., p. 177. 'The Sahaptins still make a kind of vase of lava, somewhat in the shape of a crucible, but very wide; they use it as a mortar for pounding the grain, of which they make cakes.' *Domenech's Deserts*, vol. ii., pp. 64, 243. (Undoubtedly an error.) Pend d'Oreilles; 'les femmes .....font des nattes de joncs, des paniers, et des chapeaux sans bords.' *De Smet, Voy.*, p. 199. 'Nearly all (the Shushwaps) use the Spanish wooden saddle, which they make with much skill.' *Mayne's B. C.*, pp. 301–2. 'The saddles for women differ in form, being furnished with the antlers of a deer, so as to resemble the high pommelled saddle of the Mexican ladies.' *Franchère's Nar.*, pp. 269–70; *Palmer's Jour.*, p. 129; *Irving's Astoria*, p. 317, 365; *Cox's Adven.*, vol. i., pp. 148–9.

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322 cully territory, the natives manufacture and navigate
501 bark canoes. Both birch and pine are employed, by stretching it over a cedar hoop-work frame, sewing the ends with fine roots, and gumming the seams and knots. The form is very peculiar; the stem and stern are pointed, but the points are on a level with the bottom of the boat, and the slope or curve is upward towards the centre. Travelers describe them as carrying a heavy load, but easily capsized unless when very skillfully managed.[172]

231 Horses constitute the native wealth, and poor indeed
556 is the family which has not for each member, young and old, an animal to ride, as well as others sufficient to transport all the household goods, and to trade for the few foreign articles needed. The Nez Percés, Cayuses and Walla Wallas have more and better stock than other nations, individuals often possessing bands of from one thousand to three thousand. The Kootenais are the
231 most northern equestrian tribes mentioned. How the
[177] natives originally obtained horses is unknown, although there are some slight traditions in support of the natural supposition that they were first introduced from the south by way of the Shoshones. The latter are one people with the Comanches, by whom horses were obtained during the Spanish expeditions to New Mexico in the sixteenth century. The horses of the natives are

501 [172] 'The white-pine bark is a very good substitute for birch, but has the disadvantage of being more brittle in cold weather.' *Suckley*, in *Pac. R. R. Rept.*, vol. i., p. 296. Yakima boats are 'simply logs hollowed out and sloped up at the ends, without form or finish.' *Gibbs*, in *Id.*, p. 408. The Flatheads 'have no canoes, but in ferrying streams use their lodge skins, which are drawn up into an oval form by cords, and stretched on a few twigs. These they tow with horses, riding sometimes three abreast.' *Stevens*, in *Id.*, p. 415. In the Kootenai canoe 'the upper part is covered, except a space in the middle.' The length is twenty-two feet, the bottom being a dead level from end to end. *Ross' Fur Hunters*, vol. ii., pp. 169–70. 'The length of the bottom of the one I measured was twelve feet, the width between the gunwales only seven and one half feet.' 'When an Indian paddles it, he sits at the extreme end, and thus sinks the conical point, which serves to steady the canoe like a fish's tail.' *Lord's Nat.*, vol. ii., pp. 178–9, 255–7. On the Arrow Lakes 'their form is also peculiar and very beautiful. These canoes run the rapids with more safety than those of any other shape.' *Kane's Wand.*, p. 328. See *De Smet, Voy.*, pp. 35, 187; *Irving's Astoria*, p. 319; *Lewis and Clarke's Trav.*, p. 375; *Hector*, in *Palliser's Explor.*, p. 27; *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 208, 214, 223, 238.

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of small size, probably degenerated from a superior stock, but hardy and surefooted; sustaining hunger and hard usage better than those of the whites, but inferior to them in form, action, and endurance. All colors are met with, spotted and mixed colors being especially prized.[173]

The different articles of food, skins and grasses for clothing and lodges and implements, shells and trinkets for ornamentation and currency are also bartered between the nations, and the annual summer gatherings on the rivers serve as fairs for the display and exchange of commodities; some tribes even visit the coast for purposes of trade. Smoking the pipe often precedes and follows a trade, and some peculiar commercial customs prevail, as for instance when a horse dies soon after purchase, the price may be reclaimed. The rights of property are jealously defended, but in the Salish nations, according to Hale, on the death of a father his relatives seize the most valuable property with very little attention to the rights of children too young to look out for their own interests.[174] Indeed, I have heard of deeds of similar import in white races.

[173] 'The tradition is that horses were obtained from the southward,' not many generations back. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 247, 177–8. Individuals of the Walla Wallas have over one thousand horses. *Warre and Vavasour*, in *Martin's Hud. Bay*, p. 83. Kootenais rich in horses and cattle. *Palliser's Explor.*, pp. 44, 73. Kliketat and Yakima horses sometimes fine, but injured by early usage; deteriorated from a good stock; vicious and lazy. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'La richesse principale des sauvages de l'ouest consiste en chevaux.' *De Smet, Voy.*, pp. 47, 56. At an assemblage of Walla Wallas, Shahaptains and Kyoots, 'the plains were literally covered with horses, of which there could not have been less than four thousand in sight of the camp.' *Ross' Adven.*, p. 127. The Kootanies about Arrow Lake, or Sinatcheggs have no horses, as the country is not suitable for them. *Id., Fur Hunters*, vol. ii., pp. 171–2. Of the Spokanes the 'chief riches are their horses, which they generally obtain in barter from the Nez Percés.' *Cox's Adven.*, vol. i., p. 200. A Skyuse is poor who has but fifteen or twenty horses. The horses are a fine race, 'as large and of better form and more activity than most of the horses of the States.' *Farnham's Trav.*, p. 82. The Flatheads 'are the most northern of the equestrian tribes.' *Nicolay's Ogn. Ter.*, p. 153. Many Nez Percés 'have from five to fifteen hundred head of horses.' *Palmer's Jour.*, pp. 128–9. Indians of the Spokane and Flathead tribes 'own from one thousand to four thousand head of horses and cattle.' *Stevens' Address*, p. 12. The Nez Percé horses 'are principally of the pony breed; but remarkably stout and long-winded.' *Irving's Bonneville's Adven.*, p. 301; *Hastings' Em. Guide*, p. 59; *Hines' Voy.*, p. 344; *Gass' Jour.*, p. 295; *Parker's Explor. Tour*, p. 230.

[174] The Chilluckittequaw intercourse seems to be an intermediate trade with the nations near the mouth of the Columbia. The Chopunnish trade for, as well as hunt, buffalo-robes east of the mountains. Course of trade in

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531 deeds of similar import in white races. In decorative art the inland natives must be pronounced inferior to those of the coast, perhaps only because they have less time to devote to such unproductive labor. Sculpture and painting are rare and exceedingly rude. On the coast the passion for ornamentation finds vent in carving and otherwise decorating the canoe, house, and implements; in the interior it expends itself on the caparison of the horse, or in bead and fringe work on garments.

802 Systems of numeration are simple, progressing by fours, fives, or tens, according to the different languages, and is sufficiently extensive to include large numbers; but the native rarely has occasion to count beyond a few hundreds, commonly using his fingers as an aid to his nu-

805 meration. Years are reckoned by winters, divided by moons into months, and these months named from the ripening of some plant, the occurrence of a fishing or hunting season, or some other periodicity in their lives, or by the temperature. Among the Salish the day is divided according to the position of the sun into nine

487 parts. De Smet states that maps are made on bark or skins by which to direct their course on distant excur-

437 the Sahaptin county: The plain Indians during their stay on the river from May to September, before they begin fishing, go down to the falls with skins, mats, silk-grass, rushes and chapelell bread. Here they meet the mountain tribes from the Kooskooskie (Clearwater) and Lewis rivers, who bring bear-grass, horses, quamash and a few skins obtained by hunting or by barter from the Tushepaws. At the falls are the Chilluckittequaws, Eneeshurs, Echeloots and Skilloots, the latter being intermediate traders between the upper and lower tribes. These tribes have pounded fish for sale; and the Chinooks bring wappato, sea-fish, berries, and trinkets obtained from the whites. Then the trade begins; the Chopunnish and mountain tribes buy wappato, pounded fish and beads; and the plain Indians buy wappato, horses, beads, etc. *Lewis and Clarke's Trav.*, pp. 341, 382, 444–5. Horse-fairs in which the natives display the qualities of their steeds with a view to sell. *Lord's Nat.*, vol. ii., pp. 86–7. The Oakinacks make trips to the Pacific to trade wild hemp for hiaqua shells and trinkets. *Ross' Adven.*, pp. 291, 323. Trade conducted in silence between a Flathead and Crow. *De Smet, Voy.*, p. 56. Klikatats and Yakimas 'have become to the neighboring tribes what the Yankees were to the once Western States, the traveling retailers of notions.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 403, 406. Cayuses, Walla Wallas, and Nez Percés meet in Grande Ronde Valley to trade with the Snakes. *Thornton's Oyn, and Cal.*, vol. i., p. 270; *Hale's Ethnog.* in *U. S. Ex. Ex.*, vol. vi., p. 208; *Cox's Adven.*, vol. ii., pp. 88–9, 156; *Palmer's Jour.*, pp. 46, 54; *Dunn's Oregon*, pp. 299; *Cox's Columbia*, p. 160; *Cox's Rocky Mts.*, p. 294; *Mayne's B. C.*, p. 299; *Gass' Jour.*, p. 205.

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sions, and that they are guided at night by the polar star.[173] 487

War chiefs are elected for their bravery and past success, having full authority in all expeditions, marching at the head of their forces, and, especially among the Flatheads, maintaining the strictest discipline, even to the extent of inflicting flagellation on insubordinates. With the war their power ceases, yet they make no effort by partiality during office to insure re-election, and submit without complaint to a successor. Except by the war chiefs no real authority is exercised. The regular chieftainship is hereditary so far as any system is observed, but chiefs who have raised themselves to their position by their merits are mentioned among nearly all the nations. The leaders are always men of commanding influence and often of great intelligence. They take the lead in haranguing at the councils of wise men, which meet to smoke and deliberate on matters of public moment. These councils decide the amount of fine necessary to atone for murder, theft, and the few crimes known to the native code; a fine, the chief's reprimand, and rarely flogging, probably not of native origin, are the only punishments; and the criminal seldom attempts to escape. As the more warlike nations have especial chiefs with real power in time of war, so the fishing tribes, some of them, grant great authority to a 'salmon chief' during the fishing-season. But the regular inland 624 622 623 681 622 624

[173] In calculating time the Okanagans use their fingers, each finger standing for ten; some will reckon to a thousand with tolerable accuracy, but most can scarcely count to twenty. *Ross' Adven.*, p. 324. The Flatheads 'font néanmoins avec précision, sur des écorces d'arbres ou sur des peaux le plan, des pays qu'ils ont parcourus, marquant les distances par journées, demi-journées ou quarts de journées.' *De Smet, Voy.*, p. 205. Count years by snows, months by moons, and days by sleeps. Have names for each number up to ten; then add ten to each; and then add a word to multiply by ten. *Parker's Explor. Tour*, p. 242. Names of the months in the Pisquouse and Salish languages beginning with January;—'cold, a certain herb, snow-gone, bitter-root, going to root-ground, camass-root, hot, gathering berries, exhausted salmon, dry, house-building, snow.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 211. 'Mensæ computant lunis, ex spkaní, *soi* vel *luna* et dies per ferias. Hebdomadam unicam per splchâakst, *septem dies*, plures vero hebdomadas per s'chaxèus, id est, *vexillum* quod a duce maximo qualibet die dominica suspendebatur. Dies autem in novem dividitur partes.' *Mengarini, Grammatica Linguæ Selicæ*, p. 120; *Sproat's Scenes*, p. 270; *Lewis and Clarke's Trav.*, p. 374. 805 802 805

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622 624 727 567 chiefs never collect taxes nor presume to interfere with the rights or actions of individuals or families.[176] Prisoners of war, not killed by torture, are made slaves, but they are few in number, and their children are adopted into the victorious tribe. Hereditary slavery and the slave-trade are unknown. The Shushwaps are said to have no slaves.[177]

58 In choosing a helpmate, or helpmates, for his bed and board, the inland native makes capacity for work the standard of female excellence, and having made a selection buys a wife from her parents by the payment of an amount of property, generally horses, which among the southern nations must be equaled by the girl's parents. Often a betrothal is made by parents while both

622 624 681 [176] The twelve Oakinack tribes 'form, as it were, so many states belonging to the same union, and are governed by petty chiefs.' The chieftainship descends from father to son; and though merely nominal in authority, the chief is rarely disobeyed. Property pays for all crimes. *Ross' Adven.*, pp. 289–94, 322–3, 327. The Chualpays are governed by the 'chief of the earth' and 'chief of the waters,' the latter having exclusive authority in the fishing-season. *Kane's Wand.*, pp. 309–13. The Nez Percés offered a Flathead the position of head chief, through admiration of his qualities. *De Smet, Voy.*, pp. 50, 171. Among the Kalispels the chief appoints his successor, or if he fails to do so, one is elected. *De Smet, Western Miss.*, p. 297. The Flathead war chief carries a long whip, decorated with scalps and feathers to enforce strict discipline. The principal chief is hereditary. *Cox's Adven.*, vol. i., pp. 241–2, vol. ii., p. 88. The 'camp chief' of the Flatheads as well as the war chief was chosen for his merits. *Ind. Life*, pp. 28–9. Among the Nez Percés and Wascoe 'the form of government is patriarchal. They acknowledge the hereditary principle—blood generally decides who shall be the chief.' *Alvord*, in *Schoolcraft's Arch.*, vol. v., pp. 652–4. No regularly recognized chief among the Spokanes, but an intelligent and rich man often controls the tribe by his influence. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 475–6. 'The Salish can hardly be said to have any regular form of government.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 207–8. Every winter the Cayuses go down to the Dalles to hold a council over the Chinooks 'to ascertain their misdemeanors and punish them therefor by whipping'! *Farnham's Trav.*, p. 81–2. Among the Salish 'criminals are sometimes punished by banishment from their tribe.' 'Fraternal union and the obedience to the chiefs are truly admirable.' *Domenech's Deserts*, vol. ii., pp. 343–4; *Hines' Voy.*, p. 157; *Stanley's Portraits*, p. 63; *Dunn's Oregon*, pp. 311–12; *White's Oregon*, p. 189; *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., p. 108; *Joset*, in *Nouvelles Annales des Voy.*, tom. cxxiii, 1849, pp. 334–40.

[177] 'Slavery is common with all the tribes.' *Warre and Vavasour*, in *Martin's Hud. B.*, p. 83. Sahaptins always make slaves of prisoners of war. The Cayuses have many. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 654; *Palmer's Jour.*, p. 56. Among the Okanagans 'there are but few slaves.... and these few are adopted as children, and treated in all respects as members of the family.' *Ross' Adven.*, p. 320. The inland tribes formerly practiced slavery, but long since abolished it. *Parker's Explor. Tour*, p. 247. 'Not practised in the interior.' *Mayne's B. C.*, p. 243. Not practiced by the Shushwaps. *Anderson*, in *Hist. Mag.*, vol. vii., p. 78.

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parties are yet children, and such a contract, guaranteed by an interchange of presents, is rarely broken. To give away a wife without a price is in the highest degree disgraceful to her family. Besides payment of the price, generally made for the suitor by his friends, courtship in some nations includes certain visits to the bride before marriage; and the Spokane suitor must consult both the chief and the young lady, as well as her parents; indeed the latter may herself propose if she wishes. Runaway matches are not unknown, but by the Nez Percés the woman is in such cases considered a prostitute, and the bride's parents may seize upon the man's property. Many tribes seem to require no marriage ceremony, but in others an assemblage of friends for smoking and feasting is called for on such occasions; and among the Flatheads more complicated ceremonies are mentioned, of which long lectures to the couple, baths, change of clothing, torch-light processions, and dancing form a part. In the married state the wife must do all the heavy work and drudgery, but is not otherwise ill treated, and in most tribes her rights are equally respected with those of the husband.

When there are several wives each occupies a separate lodge, or at least has a separate fire. Among the Spokanes a man marrying out of his own tribe joins that of his wife, because she can work better in a country to which she is accustomed; and in the same nation all household goods are considered as the wife's property. The man who marries the eldest daughter is entitled to all the rest, and parents make no objection to his turning off one in another's favor. Either party may dissolve the marriage at will, but property must be equitably divided, the children going with the mother. Discarded wives are often reinstated. If a Kliketat wife die soon after marriage, the husband may reclaim her price; the Nez Percé may not marry for a year after her death, but he is careful to avoid the inconvenience of this regulation by marrying just before that event. The Salish widow must remain a widow for about two years,

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765 and then must marry agreeably to her mother-in-law's
587 taste or forfeit her husband's property.[178] The women
594 make faithful, obedient wives and affectionate mothers.
831 Incontinence in either girls or married women is extremely rare, and prostitution almost unknown, being severely punished, especially among the Nez Percés. In
881 this respect the inland tribes present a marked contrast to their coast neighbors.[179] At the first appearance of the menses the woman must retire from the sight of all,

594 [178] Each Okanagan 'family is ruled by the joint will or authority of the
595 husband and wife, but more particularly by the latter.' Wives live at different camps among their relatives; one or two being constantly with the husband. Brawls constantly occur when several wives meet. The women are chaste, and attached to husband and children. At the age of fourteen
584 or fifteen the young man pays his addresses in person to the object of his love, aged eleven or twelve. After the old folks are in bed, he goes to her wigwam, builds a fire, and if welcome the mother permits the girl to come and sit with him for a short time. These visits are several times repeated,
58 and he finally goes in the day-time with friends and his purchase money.
59 *Ross' Adven.*, pp. 295–302. The Spokane husband joins his wife's tribe; women are held in great respect; and much affection is shown for children. Among the Nez Percés both men and women have the power of dissolving the marriage tie at pleasure. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 410, 475–6, 486, 495. The Coeurs d'Alêne 'have abandoned polygamy.' *Stevens*, in *Pac. R. R. Rept.*, vol. i., pp. 149, 309; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 406. Pend d'Oreille women less enslaved than in the mountains, but yet have much heavy work, paddle canoes, etc. Generally no marriage among savages. *De Smet, Voy.*, pp. 198–9, 210. The Nez Percés generally confine themselves to two wives, and rarely marry cousins. No wedding ceremony. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 655. Polygamy not general on the Fraser; and unknown to Kootenais. *Cox's Adven.*, vol. ii., pp. 155, 379, vol. i., pp. 256–9. Nez Percés have abandoned polyg-
562] amy. *Palmer's Jour.*, pp. 129, 56. Flathead women do everything but hunt and fight. *Ind. Life*, p. 41. Flathead women 'by no means treated as slaves, but, on the contrary, have much consideration and authority.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 207. 'Rarely marry out of their own nation,' and do not like their women to marry whites. *Dunn's Oregon*, pp. 313–14. The Sokulk men 'are said to content themselves with a single wife, with whom.... the husband shares the labours of procuring subsistence much more than is usual among savages.' *Lewis and Clarke's Trav.*, p. 351; *Dunniway's Capt. Gray's Comp.*, p. 161; *Gray's Hist. Ogn.*, p. 171; *Tolmie and Anderson*, in *Lord's Nat.*, vol. ii., pp. 231–5; *Ind. Aff. Rept.*, 1854, p. 208; *De Smet's West. Miss.*, p. 289.

831 [179] The wife of a young Kootenai left him for another, whereupon he shot himself. *Ross' Fur Hunters*, vol. ii., p. 169. Among the Flatheads 'conjugal infidelity is scarcely known.' *Dunn's Oregon*, p. 311. The Sahaptins 'do not exhibit those loose feelings of carnal desire, nor appear addicted to the common customs of prostitution.' *Gass' Jour.*, p. 275. Inland tribes have a reputation for chastity, probably due to circumstances rather than to fixed principles. *Mayne's B. C.*, p. 300. Spokanes 'free from the vice of incontinence.' Among the Walla Wallas prostitution is unknown, 'and I believe no inducement would tempt them to commit a breach of chastity.' Prostitution common on the Fraser. *Cox's Adven.*, vol. i., pp. 145, 199–200. Nez Percé women remarkable for their chastity. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 655.

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especially men, for a period varying from ten days to a month, and on each subsequent occasion for two or three days, and must be purified by repeated ablutions before she may resume her place in the household. Also at the time of her confinement she is deemed unclean, and must remain for a few weeks in a separate lodge, attended generally by an old woman. The inland woman is not prolific, and abortions are not uncommon, which may probably be attributed in great measure to her life of labor and exposure. Children are not weaned till between one and two years of age; sometimes not until they abandon the breast of their own accord or are supplanted by a new arrival; yet though subsisting on the mother's milk alone, and exposed with slight clothing to all extremes of weather, they are healthy and robust, being carried about in a rude cradle on the mother's back, or mounted on colts and strapped to the saddle that they may not fall off when asleep. After being weaned the child is named after some animal, but the name is changed frequently later in life[180] Although children and old people are as a rule kindly cared for, yet so great the straits to which the tribes are reduced by circumstances, that both are sometimes abandoned if not put to death.[181]

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[180] In the Salish family on the birth of a child wealthy relatives make presents of food and clothing. The Nez Percé mother gives presents but receives none on such an occasion. The Flatheads and Pend d'Oreilles bandage the waist and legs of infants with a view to producing broad-shouldered, small-waisted and straight-limbed adults. *Tolmie and Anderson*, in *Lord's Nat.*, vol. ii., pp. 231–2. Among the Walla Wallas 'when traveling a hoop, bent over the head of the child, protects it from injury.' The confinement after child-birth continues forty days. At the first menstruation the Spokane woman must conceal herself two days in the forest; for a man to see her would be fatal; she must then be confined for twenty days longer in a separate lodge. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 426–8, 485. The Okanagan mother is not allowed to prepare her unborn infant's swaddling clothes, which consist of a piece of board, a bit of skin, a bunch of moss, and a string. *Ross' Adven.*, pp. 324–30. 'Small children, not more than three years old, are mounted alone and generally upon colts.' Younger ones are carried on the mother's back 'or suspended from a high knob upon the forepart of their saddles.' *Parker's Explor. Tour*, p. 98. Houses among the Chopunnish 'appropriated for women who are undergoing the operation of the menses.' 'When anything is to be conveyed to these deserted females, the person throws it to them forty or fifty paces off, and then retires.' *Lewis and Clarke's Trav.*, p. 539; *Townsend's Nar.*, p. 78; *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 655.

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[181] With the Pend d'Oreilles 'it was not uncommon for them to bury the

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525 The annual summer gathering on the river banks for
527 fishing and trade, and among the mountain nations, the return from a successful raid in the enemy's country, are the favorite periods for native diversions.[182] To gambling they are no less passionately addicted in the interior than on the coast,[183] but even in this universal Indian vice, their preference for horse-racing, the noblest form of gaming, raises them above their stick-shuffling brethren of the Pacific. On the speed of his horse the native stakes all he owns, and is discouraged only when his animal is lost, and with it the opportunity to make up past losses in another race. Foot-racing and target-shooting, in which men, women and children participate, also afford them indulgence in their gambling propensities and at the same time develop their bodies by exercise, and perfect their skill in the use of their native weapon.[184] The Colvilles have a game, *alkollock*, played

847 very old and the very young alive, because, they said, "these cannot take care of themselves, and we cannot take care of them, and they had better die."
888 *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 211; *Suckley*, in *Pac. R. R. Rept.*, vol. i., p. 297; *Domenech's Deserts*, vol. ii., p. 328; *White's Ogn.*, p. 96; *Cox's Adven.*, vol. i., pp. 148–9.

525 [182] In the Yakima Valley 'we visited every street, alley, hole and corner of the camp.... Here was gambling, there scalp-dancing; laughter in one
527 place, mourning in another. Crowds were passing to and fro, whooping, yelling, dancing, drumming, singing. Men, women, and children were huddled together; flags flying, horses neighing, dogs howling, chained bears, tied wolves, grunting and growling, all pell-mell among the tents.' *Ross' Fur Hunters*, vol. i., p. 28. At Kettle Falls 'whilst awaiting the coming salmon, the scene is one great revel: horse-racing, gambling, love-making, dancing, and diversions of all sorts, occupy the singular assembly; for at these annual gatherings....feuds and dislikes are for the time laid by.' *Lord's Nat.*, vol. i., pp. 72–3.

525 [183] The principal amusement of the Okanagans is gambling, 'at which they are not so quarrelsome as the Spokans and other tribes,' disputes being settled by arbitration. *Cox's Adven.*, vol. ii., p. 88. A young man at Kettle Falls committed suicide, having lost everything at gambling. *Kane's Wand.*, pp. 309–10. 'Les Indiens de la Colombie ont porté les jeux de hasard au dernier excès. Après avoir perdu tout ce qu'ils ont, ils se mettent eux-mêmes sur le tapis, d'abord une main, ensuite l'autre; s'ils les perdent, les bras, et ainsi de suite tous les membres du corps; la tête suit, et s'ils la perdent, ils deviennent esclaves pour la vie avec leurs femmes et leurs enfants.' *De Smet, Voy.*, pp. 49–50. Many Kooteneais have abandoned gambling. *De Smet, West. Miss.*, p. 300. 'Whatever the poor Indian can call his own, is ruthlessly sacrificed to this Moloch of human weakness.' *Ind. Life*, p. 42; *Irving's Bonneville's Adven.*, p. 102–3.

[184] Spokanes; 'one of their great amusements is horse-racing.' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 487. Kliketats and Yakimas; 'the racing season is the grand annual occasion of these tribes. A horse of proved reputation is a source of wealth or ruin to his owner. On his speed he stakes his

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The Colvilles have a game, skollocks, played with spears. A wooden ring some three inches in diameter is rolled over a level space between two slight stick barriers about forty feet apart; when the ring strikes the barrier the spear is hurled so that the ring will fall over its head; and the number scored by the throw depends on which of six colored beads, attached to the hoop's inner circumference, falls over the spear's head.[185] The almost universal Columbian game of guessing which hand contains a small polished bit of bone or wood is also a favorite here, and indeed the only game of the kind mentioned; it is played, to the accompaniment of songs and drumming, by parties sitting in a circle on mats, the shuffler's hands being often wrapped in fur, the better to deceive the players.[186] All are excessively fond of dancing and singing; but their songs and dances, practiced on all possible occasions, have not been, if indeed they can be, described. They seem merely a succession of sounds and motions without any fixed system. Pounding on rude drums of hide accompanies the songs, which are sung without words, and in which some listeners have detected a certain savage melody. Scalp-dances are performed by women hideously painted, who execute their diabolical antics in the centre of a circle formed by the rest of the tribe who furnish music to the dancers.[187]

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whole stud, his household goods, clothes, and finally his wives; and a single heat doubles his fortune, or sends him forth an impoverished adventurer. The interest, however is not confined to the individual directly concerned; the tribe share it with him, and a common pile of goods, of motley description, apportioned according to their ideas of value, is put up by either party, to be divided among the backers of the winner.' *Stevens*, in *Pac. R. R. Repl.*, vol. i., pp. 404, 412. 'Running horses and foot-races by men, women and children, and they have games of chance played with sticks or bones;' do not drink to excess. *Parker's Explor. Tour*, pp. 237, 406. *Lewis and Clarke's Trav.* pp. 557; *Franchère's Nar.*, p. 269.

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[185] *Kane's Wand.*, pp. 310–11.

[186] The principal Okanagan amusement is a game called by the voyageurs 'jeu de main,' like our odd and even. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, p. 463. It sometimes takes a week to decide the game. The loser never repines. *Ross' Adven.*, pp. 308–11; *Stuart's Montana*, p. 71.

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[187] Among the Wahowpums 'the spectators formed a circle round the dancers, who, with their robes drawn tightly round the shoulders, and divided into parties of five or six men, perform by crossing in a line from one side of the circle to the other. All the parties, performers as well as spectators, sing, and after proceeding in this way for some time, the spectators join, and the whole concludes by a promiscuous dance and song.' The Walla Wallas 'were formed into a solid column, round a kind of hollow

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276 All are habitual smokers, always inhaling the smoke instead of puffing it out after the manner of more civilized devotees of the weed. To obtain tobacco the native will part with almost any other property, but no mention is made of any substitute used in this region before the white man came. Besides his constant use of the pipe as an amusement or habit, the inland native employs it regularly to clear his brain for the transaction of important business. Without the pipe no war is declared, no peace officially ratified; in all promises and contracts it serves as the native pledge of honor; with ceremonial whiffs to the cardinal points the wise men open and close the deliberations of their councils; a commercial smoke clinches a bargain, as it also opens negotiations of trade.[188]

177 231 182 The use of the horse has doubtless been a most powerful agent in molding inland customs; and yet the introduction of the horse must have been of comparatively recent date. What were the customs and character of these people, even when America was first discovered by the Spaniards, must ever be unknown. It is by no means certain that the possession of the horse has materially bettered their condition. Indeed, by facilitating the capture of buffalo, previously taken perhaps by stratagem, by introducing a medium with which at least the wealthy may always purchase supplies, as well as by rendering practicable long migrations for food and trade, the

535 square, stood on the same place, and merely jumped up at intervals, to keep time to the music.' *Lewis and Clarke's Trav.*, pp. 526, 531. Nez Percés dance round a pole on Sundays, and the chiefs exhort during the pauses.
533 *Irving's Bonneville's Adven.*, pp. 101–2, 245. In singing 'they use *hi, ah*, in constant repetition,.....and instead of several parts harmonizing, they only take eighths one above another, never exceeding three.' *Parker's Explor. Tour*, pp. 242–3. 'The song was a simple expression of a few sounds, no intelligible words being uttered. It resembled the words *ho-ha-ho-ha-ho-ha-ha-ha*, commencing in a low tone, and gradually swelling to a full, round, and beautifully modulated chorus.' *Townsend's Nar.*, p. 106. Chualpay scalp-dance. *Kane's Wand.*, p. 315. Religious songs. *Dunn's Oregon*, pp. 338–40; *Palmer's Jour.*, p. 124.

276 [188] De Smet thinks inhaling tobacco smoke may prevent its injurious effects. *Voy.*, p. 207. In all religious ceremonies the pipe of peace is smoked. *Ross' Adven.*, pp. 288–9. *Parker's Explor. Tour*, p. 286; *Hines' Voy.*, p. 184. 'The medicine-pipe is a sacred pledge of friendship among all the northwestern tribes.' *Stevens*, in *Ind. Aff. Rep't.*, 1854, p. 220.

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horse may have contributed somewhat to their present spirit of improvidence. The horses feed in large droves, each marked with some sign of ownership, generally by clipping the ears, and when required for use are taken by the lariat, in the use of which all the natives have some skill, though far inferior to the Mexican *vaqueros*. The method of breaking and training horses is a quick and an effectual one. It consists of catching and tying the animal; then buffalo-skins and other objects are thrown at and upon the trembling beast, until all its fear is frightened out of it. When willing to be handled, horses are treated with great kindness, but when refractory, the harshest measures are adopted. They are well trained to the saddle, and accustomed to be mounted from either side. They are never shod and never taught to trot. The natives are skillful riders, so far as the ability to keep their seat at great speed over a rough country is concerned, but they never ride gracefully, and rarely if ever perform the wonderful feats of horsemanship so often attributed to the western Indians. A loose girth is used under which to insert the knees when riding a wild horse. They are hard riders, and horses in use always have sore backs and mouths. Women ride astride, and quite as well as the men; children also learn to ride about as early as to walk.[189] Each nation has its superstitions; by each individual is recognized the influence of unseen powers, exercised usually through the medium of his medicine animal chosen early in life. The peculiar customs arising from this belief in the supernatural are not very numerous or complicated, and belong rather to the religion of these people treated elsewhere. The Pend d'Oreille, on approaching manhood,

[189] In moving, the girls and small boys ride three or four on a horse with their mothers, while the men drive the herds of horses that run loose ahead. *Lord's Nat.*, vol. i., pp. 71–3, 306. Horses left for months without a guard, and rarely stray far. They call this 'caging' them. *De Smet, Voy.*, pp. 187, 47, 56. 'Babies of fifteen months old, packed in a sitting posture, rode along without fear, grasping the reins with their tiny hands.' *Stevens*, in *Pac. R. R. Rept.*, vol. xii., pt. ii., p. 130, with plate; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 404–5; *Palliser's Rept.*, p. 73; *Farnham's Trav.*, pp. 81–; *Lowenech's Deserts*, vol. ii., p. 64; *Irving's Astoria*, p. 365; *Franchere's Nar.*, pp. 269–71; *Cox's Adven.*, vol. ii., pp. 110–11.

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771 was sent by his father to a high mountain and obliged
787 to remain until he dreamed of some animal, bird, or fish, thereafter to be his medicine, whose claw, tooth, or feather was worn as a charm. The howling of the medicine-wolf
825 and some other beasts forebodes calamity, but by the Okanagans the white-wolf skin is held as an emblem of royalty, and its possession protects the horses of the tribe from evil-minded wolves. A ram's horns left in the trunk of a tree where they were fixed by the misdirected zeal of their owner in attacking a native, were much venerated by the Flatheads, and gave them power over all animals so long as they made frequent offerings
751 at the foot of the tree. The Nez Percés had a peculiar
783 custom of overcoming the *mawish* or spirit of fatigue, and thereby acquiring remarkable powers of endurance. The ceremony is performed annually from the age of eighteen to forty, lasts each time from three to seven days, and consists of thrusting willow sticks down the throat into the stomach, a succession of hot and cold
756 baths, and abstinence from food. Medicine-men acquire or renew their wonderful powers by retiring to the mountains to confer with the wolf. They are then invulnerable; a bullet fired at them flattens on their breast. To allowing their portraits to be taken, or to the operations of strange apparatus they have the same aversion
343 that has been noted on the coast.[190] Steam baths are
515 universally used, not for motives of cleanliness, but some-
783 times for medical purposes, and chiefly in their superstitious ceremonies of purification. The bath-house is a hole dug in the ground from three to eight feet deep, and sometimes fifteen feet in diameter, in some locality where wood and water are at hand, often in the river bank. It is also built above ground of willow branches covered with grass and earth. Only a small hole is left
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[190] 'L'aigle....est le grand oiseau de médecine.' *De Smet, Voy.*, pp. 46, 205; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 494–5; *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 212, and in *De Smet's West. Miss.*, pp. 285–6; *Suckley*, in *Pac. R. R. Rept.*, vol. i., p. 297; *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 208–9; *Ross' Fur Hunters*, vol. i., p. 64, vol. ii., p. 19; *Kane's Wand.*, pp. 267, 289–1, 318.

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for entrance, and this is closed up after the bather enters. Stones are heated by a fire in the bath itself, or are thrown in after being heated outside. In this oven, heated to a suffocating temperature, the naked native revels for a long time in the steam and mud, meanwhile singing, howling, praying, and finally rushes out dripping with perspiration, to plunge into the nearest stream.[191] Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to carry small burdens on their backs when the tribe is moving; otherwise no use is made of them, as they are never eaten, and, with perhaps the exception of a breed owned by the Okanagans, are never trained to hunt. I give in a note a few miscellaneous customs noticed by travelers.[192]

These natives of the interior are a healthy but not a very long-lived race. Ophthalmia, of which the sand, smoke of the lodges, and reflection of the sun's rays on the lakes are suggested as the causes, is more or less prevalent throughout the territory; scrofulous complaints and skin-eruptions are of frequent occurrence, especially in the Sahaptin family. Other diseases are comparatively rare, excepting of course epidemic disorders like

[191] *Lewis and Clarke's Trav.*, pp. 343–4; *Parker's Explor. Tour*, pp. 241–2; *Ross' Adven.*, pp. 311–12.

[192] The Walla Wallas receive bad news with a howl. The Spokanes 'cache' their salmon. They are willing to change names with any one they esteem. 'Suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.' *Kane's Wand.*, pp. 282–3, 307–10. 'Preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children.' They arrange themselves in similar order in coming forward to receive visitors. Do not usually know their own age. *Parker's Explor. Tour*, pp. 87, 133–4, 242. Distance is calculated by time; a day's ride is seventy miles on horseback, thirty-five miles on foot. *Ross' Adven.*, p. 329. Natives can tell by examining arrows to what tribe they belong. *Ross' Fur Hunters*, vol. ii., p. 167. Kliketats and Yakimas often unwilling to tell their name. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'D'après toutes les observations que j'ai faites, leur journée équivaut à peu près à cinquante ou soixante milles anglais lorsqu'ils voyagent seuls, et à quinze ou vingt milles seulement lorsqu'ils lèvent leur camps.' *De Smet, Voy.*, p. 205. Among the Nez Percés everything was promulgated by criers. 'The office of crier is generally filled by some old man, who is good for little else. A village has generally several.' *Irving's Bonneville's Adven.*, p. 286. Habits of worship of the Flatheads in the missions. *Dunn's Oregon*, pp. 315–0. 'A pack of prick-eared curs, simply tamed prairie wolves, always in attendance.' *Lord's Nat.*, vol. i., pp. 71–3.

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164 757 small-pox and measles contracted from the whites, which have caused great havoc in nearly all the tribes. Hot and cold baths are the favorite native remedy for all their ills, but other simple specifics, barks, herbs, and gums are employed as well. Indeed, so efficacious is their treatment, or rather, perhaps, so powerful with them is nature in resisting disease, that when the locality or cause of irregularity is manifest, as in the case of wounds, fractures, or snake-bites, remarkable cures are ascribed to these people. But here as elsewhere, the sickness becoming at all serious or mysterious, medical 756 treatment proper is altogether abandoned, and the patient committed to the magic powers of the medicine-man. In his power either to cause or cure disease at will implicit confidence is felt, and failure to heal indicates no lack of skill; consequently the doctor is responsible for his patient's recovery, and in case of death is liable to, and often does, answer with his life, so that a natural death among the medical fraternity is extremely rare. His only chance of escape is to persuade relatives of the dead that his ill success is attributable to the evil influence of a rival physician, who is the one to die; or in some cases a heavy ransom soothes the grief of mourning friends and avengers. One motive of the Cayuses 757 in the massacre of the Whitman family is supposed to have been the missionary's failure to cure the measles in the tribe. He had done his best to relieve the sick, and his power to effect in all cases a complete cure was unquestioned by the natives. The methods by which the medicine-man practices his art are very uniform in all the nations. The patient is stretched on his back in the centre of a large lodge, and his friends few or many sit about him in a circle, each provided with sticks wherewith to drum. The sorcerer, often grotesquely painted, enters the ring, chants a song, and proceeds to force the evil spirit from the sick man by pressing both clenched fists with all his might in the pit of his stomach, kneading and pounding also other parts of the body, blowing occasionally through his own fingers, and sucking blood

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from the part supposed to be affected. The spectators pound with their sticks, and all, including doctor, and often the patient in spite of himself, keep up a continual song or yell. There is, however, some method in this madness, and when the routine is completed it is again begun, and thus repeated for several hours each day until the case is decided. In many nations the doctor finally extracts the spirit, in the form of a small bone or other object, from the patient's body or mouth by some trick of legerdemain, and this once effected, he assures the surrounding friends that the tormentor having been thus removed, recovery must soon follow.[196]

[196] The Nez Percés 'are generally healthy, the only disorders which we have had occasion to remark being of scrophulous kind.' With the Sokulks 'a bad soreness of the eyes is a very common disorder.' 'Bad teeth are very general.' The Chilluckittequaws' diseases are sore eyes, decayed teeth, and tumors. The Walla Wallas have ulcers and eruptions of the skin, and occasionally rheumatism. The Chopunnish had 'scrofula, rheumatism, and sore eyes,' and a few have entirely lost the use of their limbs. *Lewis and Clarke's Trav.*, pp. 341, 352, 382, 531, 549. The medicine-man uses a medicine-bag of relics in his incantations. *Parker's Explor. Tour*, pp. 240–1. The Okanagan medicine-men are called *tlaquillaughs*, and 'are men generally past the meridian of life; in their habits grave and sedate.' 'They possess a good knowledge of herbs and roots, and their virtues.' I have often 'seen him throw out whole mouthfuls of blood, and yet not the least mark would appear on the skin.' 'I once saw an Indian who had been nearly devoured by a grizzly bear, and had his skull split open in several places, and several pieces of bone taken out just above the brain, and measuring three-fourths of an inch in length, cured so effectually by one of these jugglers, that in less than two months after he was riding on his horse again at the chase. I have also seen them cut open the belly with a knife, extract a large quantity of fat from the inside, sew up the part again, and the patient soon after perfectly recovered.' The most frequent diseases are 'indigestion, fluxes, asthmas, and consumptions.' Instances of longevity rare. *Ross' Adven.*, pp. 302–8. A desperate case of consumption cured by killing a dog each day for thirty-two days, ripping it open and placing the patient's legs in the warm intestines, administering some barks meanwhile. The Flatheads subject to few diseases; splints used for fractures, bleeding with sharp flints for contusions, ice-cold baths for ordinary rheumatism, and vapor bath with cold plunge for chronic rheumatism. *Cox's Adven.*, vol. ii., pp. 90–3, vol. i., pp. 248–51. Among the Walla Wallas convalescents are directed to sing some hours each day. The Spokanes require all garments, etc., about the death-bed to be buried with the body, hence few comforts for the sick. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 426–7, 485. The Flatheads say their wounds cure themselves. *De Smet, Voy.*, pp. 198–200. The Wascos cure rattlesnake bites by salt applied to the wound or by whisky taken internally. *Kane's Wand.*, pp. 265, 273, 317–18. A female doctor's throat cut by the father of a patient she had failed to cure. *Hines' Voy.*, p. 190. The office of medicine-men among the Sahaptins is generally hereditary. Men often die from fear of a medicine-man's evil glance. Rival doctors work on the fears of patients to get each other killed. Murders of doctors somewhat rare among the Nez Percés. *Alvord*, in *Schoolcraft's Arch.*, vol. v., pp. 652–3, 655. Small-pox seems to have come among the Yakimas and Klikatats before direct intercourse with whites. *Gibbs*, in

765 Grief at the death of a relative is manifested by cutting the hair and smearing the face with black. The women also howl at intervals for a period of weeks or even months; but the men on ordinary occasions rarely make open demonstrations of sorrow, though they sometimes shed tears at the death of a son. Several instances of suicide in mourning are recorded; a Walla Walla chieftain caused himself to be buried alive in the grave with the last of his five sons. The death of a wife or daughter is deemed of comparatively little consequence. In case of a tribal disaster, as the death of a prominent chief, or the killing of a band of warriors by a hostile tribe, all indulge in the most frantic demonstrations, tearing the hair, lacerating the flesh with flints, often inflicting serious injury. The sacrifice of human life, generally that of a slave, was practiced, but apparently nowhere as a regular part of the funeral rites. Among the Flatheads the bravest of the men and women ceremonially bewail the loss of a warrior by cutting out pieces of their own flesh and casting them with roots and other articles into the fire. A long time passes before a dead person's name is willingly spoken in the tribe. The corpse is commonly disposed of by wrapping in ordinary clothing and burying in the ground without a coffin. The northern tribes sometimes suspended the body in a canoe from a tree, while those in the south formerly piled their dead in wooden sheds or sepulchres above ground. The Okanagans often bound the body upright to the trunk of a tree. Property was in all cases sacrificed; horses usually, and slaves sometimes, killed on the grave. The more valuable articles of wealth were deposited with the body; the rest suspended on poles over and about the grave or left on the surface of the ground; always previously damaged in such manner as not to tempt the sacrilegious thief, for their places of

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164 756 *Pac. R. R. Rept.*, vol. i., pp. 405, 408. A Nez Percé doctor killed by a brother of a man who had shot himself in mourning for his dead relative; the brother in turn killed, and several other lives lost. *Ross' Fur Hunters*, vol. i., p. 239.

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burial are held most sacred. Mounds of stones surmounted with crosses indicate in later times the conversion of the natives to a foreign religion.[194]

In character and in morals,[195] as well as in physique, the

[194] The Sokulks wrap the dead in skins, bury them in graves, cover with earth, and mark the grave by little pickets of wood struck over and about it. On the Columbia below the Snake was a shed-tomb sixty by twelve feet, open at the ends, standing east and west. Recently dead bodies wrapped in leather and arranged on boards at the west end. About the centre a promiscuous heap of partially decayed corpses; and at eastern end a mat with twenty-one skulls arranged in a circle. Articles of property suspended on the inside and skeletons of horses scattered outside. About the Dalles eight vaults of boards eight feet square, and six feet high, and all the walls decorated with pictures and carvings. The bodies were laid east and west. *Lewis and Clarke's Trav.*, pp. 344–5, 359–60, 379–80, 557–8. Okanagans observe silence about the death-bed, but the moment the person dies the house is abandoned, and clamorous mourning is joined in by all the camp for some hours; then dead silence while the body is wrapped in a new garment, brought out, and the lodge torn down. Then alternate mourning and silence, and the deceased is buried in a sitting posture in a round hole. Widows must mourn two years, incessantly for some months, then only morning and evening *Ross' Adven.*, pp. 321–2. Frantic mourning, cutting the flesh, etc., by Nez Percés. *Ross' Fur Hunters*, vol. i., pp. 234–5, 238–9, vol. ii., p. 139. Destruction of horses and other property by Spokanes. *Cox's Adven.*, vol. i., pp. 200–1. A shushwap widow instigates the murder of a victim as a sacrifice to her husband. The horses of a Walla Walla chief not used after his death. *Kane's Wand.*, pp. 178–9, 264–5, 277, 289. Hundreds of Wasco bodies piled in a small house on an island, just below the Dalles. A Walla Walla chief caused himself to be buried alive in the grave of his last son. *Hines' Voy.*, pp. 159, 184–8. Among the Yakimas and Kliketats the women do the mourning, living apart for a few days, and then bathing. Okanagan bodies strapped to a tree. Stone mounds over Spokane graves. *Gibbs and Stevens*, in *Pac. R. R. Rept.*, vol. i., pp. 405, 413, vol. xii., pt. i., p. 150. Pend d'Oreilles buried old and young alive when unable to take care of them. *Ind. Aff. Rept.*, 1854, pp. 211, 238. 'High conical stacks of drift-wood' over Walla Walla graves. *Townsend's Nar.*, p. 157. Shushwaps often deposit dead in trees. If in the ground, always cover grave with stones. *Mayne's B. C.*, p. 304. Killing a slave by Wascos. *White's Ogn.*, pp. 260–3. Dances and prayers for three days at Nez Percé chief's burial. *Irving's Bonneville's Adven.*, p. 283. Burying infant with parents by Flatheads. *De Smet, Voy.*, p. 173. Light wooden palings about Shushwap graves. *Milton and Cheadle's Northw. Pass.*, p. 242; *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 655; *Parker's Explor. Tour*, p. 104; *Palmer*, in *B. C. Papers*, pt. iii., p. 85; *Gass' Jour.*, p. 219; *Ind. Life*, p. 55; *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 237–8, 260–1.

[195] Sokulks 'of a mild and peaceable disposition,' respectful to old age. Chilluckittequaws 'unusually hospitable and good humoured.' Chopunnish 'the most amiable we have seen. Their character is placid and gentle, rarely moved into passion.' 'They are indeed selfish and avaricious.' Will pilfer small articles. *Lewis and Clarke's Trav.*, pp. 338, 341, 351, 376, 556–8, 564. The Flatheads 'se distinguent par la civilité, l'honnêteté, et la bonté.' *De Smet, Voy.*, pp. 31–2, 38–40, 47–50, 163–74, 202–4. Flatheads 'the best Indians of the mountains and the plains,—honest, brave, and docile.' Kootenais 'men of great docility and artlessness of character.' *Stevens and Hoecken*, in *De Smet's West. Miss.*, pp. 281, 284, 290, 300. Coeurs d'Alène selfish and poor-spirited. *De Smet, Miss. de l'Orégon*, p. 329. In the Walla Wallas 'an air of open unsuspecting confidence,' 'natural politeness,' no obtrusive familiarity. Flatheads 'frank and hospitable.' Except cruelty to captives.

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181 inland native is almost unanimously pronounced superior to the dweller on the coast. The excitement of the chase, of war, and of athletic sports ennobles the mind as it develops the body; and although probably not by nature less indolent than their western neighbors, yet are these natives of the interior driven by circumstances to habits of industry, and have much less leisure time for the cultivation of the lower forms of vice. As a race, and compared with the average American aborigines, they are honest, intelligent, and pure in morals. Travelers are liable to form their estimate of national character from a view, perhaps unfair and prejudiced, of the actions of a few individuals encountered; consequently qualities the best and the worst have been given by some to each of the nations now under consideration. For the best reputation the Nez Percés, Flatheads and Kootenais have always been rivals; their good qualities have been praised by all, priest, trader and tourist. Honest, just, and often charitable; ordinarily cold and reserved, but on occasions social and almost gay; quick-tempered and revengeful under what they consider in-

have 'fewer failings than any of the tribes I ever met.' Brave, quiet, and amenable to their chiefs. Spokanes 'quiet, honest, inoffensive,' but rather indolent. 'Thoughtless and improvident.' Okanagans 'Indolent rascals;' 'an honest and quiet tribe.' Sanspoils dirty, slothful, dishonest, quarrelsome, etc. Coeurs d'Alène 'uniformly honest;' 'more savage than their neighbours.' Kootenais honest, brave, jealous, truthful. Kamloops 'thieving and quarrelling.' *Cox's Adven.*, vol. i., pp. 145, 148, 192, 199, 239–40, 262–3, 344, vol. ii., pp. 44, 87–8, 109, 145–60. Okanagans active and industrious, revengeful, generous and brave. *Ross' Adven.*, pp. 142, 290–5, 327–9. Skeen 'a hardy, brave people.' Cayuses far more vicious and ungovernable than the Walla Wallas. Nez Percés treacherous and villainous. *Kane's Wand.*, pp. 263, 280, 290, 307–8, 315. Nez Percés 'a quiet, civil, people, but proud and haughty.' *Palmer's Jour.*, pp. 128, 48, 53, 59, 61, 124–7. 'Kind to each other.' 'Cheerful and often gay, sociable, kind and affectionate, and anxious to receive instruction.' 'Lying scarcely known.' *Parker's Explor. Tour*, pp. 97, 105, 232, 239, 303–4, 311–12. Of the Nicutemuchs 'the habitual vindictiveness of their character is fostered by the ceaseless feuds.' 'Nearly every family has a minor vendetta of its own.' 'The races that depend entirely or chiefly on fishing, are immeasurably inferior to those tribes who, with nerves and sinews braced by exercise, and minds comparatively ennobled by frequent excitement, live constantly amid war and the chase.' *Anderson*, in *Hist. Mag.*, vol. vii., pp. 77–80. Inland tribes of British Columbia less industrious and less provident than the more sedentary coast Indians. *Mayne's B. C.*, pp. 301, 297. Sahaptins 'cold, taciturn, high-tempered, warlike, fond of hunting.' Palouse, Yakimas, Kliketats, etc., of a 'less hardy and active temperament' than the Nez Percés. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 199, 210–13. Cayuses 'dreaded by their neigh-

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justice, but readily appeased by kind treatment; cruel only to captive enemies, stoical in the endurance of torture; devotedly attached to home and family; these natives probably come as near as it is permitted to flesh-and-blood savages to the traditional noble red man of the forest, sometimes met in romance. It is the pride and boast of the Flathead that his tribe has never shed the blood of a white man. Yet none, whatever their tribe, could altogether resist the temptation to steal horses from their neighbors of a different tribe, or in former times, to pilfer small articles, wonderful to the savage eye, introduced by Europeans. Many have been nominally converted by the zealous labors of the Jesuit Fathers, or Protestant missionaries; and several nations have greatly improved, in material condition as well as in character, under their change of faith. As Mr Alexander Ross remarks, "there is less crime in an Indian camp of five hundred souls than there is in a civilized village of but half that number. Let the lawyer or moralist point out the cause."

bors on account of their courage and warlike spirit.' Walla Wallas 'notorious as thieves since their first intercourse with whites.' 'Indolent, superstitious, drunken and debauched. Character of Flatheads, Pend d'Oreilles, Umatillas. *Ind. Aff. Rept.*, 1854, pp. 207–9, 211, 218, 223, 282, 1861, pp. 164–5. Yakimas and Kliketats 'much superior to the river Indians.' *Stevens*, in *Pac. R. R. Rept.*, vol. i., pp. 405, 298, 403, 416, vol. xii., pt. i., p. 139. Wascos 'exceedingly vicious.' *Hines' Voy.*, pp. 159, 169. The Nez Percés 'are, certainly, more like a nation of saints than a horde of savages.' Skyuses, Walla Wallas. *Irving's Bonneville's Adven.*, pp. 101, 287, 289–90, 300. Tushepaws; *Irving's Astoria*, p. 316. Thompson River Indians rather a superior and clever race. *Victoria Colonist*, Oct., 1860. 'Indians from the Rocky mountains to the falls of Columbia, are an honest, ingenuous, and well disposed people,' but rascals below the falls. *Gass' Jour.*, p. 304. Flathead 'fierceness and barbarity in war could not be exceeded.' *Nicolay's Oyn. Ter.*, p. 153. Flatheads, Walla Wallas and Nez Percés; *Gray's Hist. Oyn.*, pp. 171, 219. Kootenais; *Palliser's Explor.*, pp., 44, 73. Salish, Walla Wallas; *Domenech's Deserts*, vol. i., p. 88, vol. ii., p. 64. Walla Wallas, Cayuses, and Nez Percés; *White's Oregon*, p. 174. Walla Wallas, Kootenais; *Lord's Nat.*, vol. ii., pp. 85, 178. Flatheads, Nez Percés; *Dunn's Oregon*, pp. 311, 315, 326–8. Nez Percés; *Catlin's N. Am. Ind.*, vol. ii., p. 109; *Franchère's Nar.*, p. 268. Kayuses, Walla Wallas; *Townsend's Nar.*, p. 156. Sahaptins; *Wilkes' Hist. Oyn.*, p. 106. Nez Percés; *Hastings' Emigrants' Guide*, p. 59. Flatheads; *Ind. Life*, pp. ix., x., 25. At Dalles; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 412. Shushwaps; *Grant's Ocean to Ocean*, pp. 288–304, 313. At Dalles; *Hunt*, in *Nouvelles Annales des Voy.*, 1821, tom. x., p. 82; *Stuart*, in *Id.*, 1821, tom. xii., p. 43. Pend d'Oreilles; *Josset*, in *Id.*, 1849, tom. cxxiii., pp. 334–40.

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000 Plains.' *Scouler*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 225. Kalapuyas, above the falls of the Columbia.' *Domenech's Deserts*, vol. ii., p. 36. '50 miles from the mouth of the Wallaumut, W. side.' *Morse's Repl.*, p. 368. Vule Puyas, Valley of the Willamette. *Warre and Vavasseur*, in *Martin's Hud. B.*, p. 81.

The *Clackamas* are on the 'Clackama River.' *Schoolcraft's Arch.*, vol. v., p. 492. 'Clakemas et Kaoulis, sur le Ouallamet et la rivière Kaoulis.' *Mofras, Explor.*, tom. ii., p. 335. 'Valley of the Clakamus and the Willamuta Falls.' *Warre and Vavasseur*, in *Martin's Hud. B.*, p. 81. Klackamas, 'three miles below the falls.' *Hines' Voy.*, p. 144. Clackamis. *Palmer's Jour.*, p. 84. Clarkamees. *Morse's Repl.*, p. 372. Clackamus. *Lewis and Clarke's Map.*

The *Mollales* are found in 'Willamettee Valley.' *Schoolcraft's Arch.*, vol. v., p. 492. 'At the mouth of the Wallamet, and the Wapatoo Islands. *Tucker's Oregon*, p. 71. 'Upon the west side of the Willamette and opposite Oregon City.' *Palmer's Jour.*, p. 84.

101 131 The Shushwap Family comprises all the inland tribes of British Columbia, south of lat. 52° 30'.

The *Atnahs*, Strangers, Niccoutamuch, or Shushwaps proper, inhabit the Fraser and Thompson valleys. 'At Spuzzum....a race very different both in habits and language is found. These are the Nicoutamuch, or Nicoutameens, a branch of a widely-extended tribe. They, with their cognate septs, the Atnaks, or Shuswapmuch, occupy the Frazer River from Spuzzum to the frontier of that part of the country called by the Hudson Bay Company New Caledonia, which is within a few miles of Fort Alexandria.' *Mayne's B. C.*, p. 296. 'Shushwaps of the Rocky Mountains inhabit the country in the neighbourhood of Jasper House, and as far as Tête Jaune Cache on the western slope. They are a branch of the great Shushwap nation who dwell near the Shushwap Lake and grand fork of the Thompson River in British Columbia.' Thompson River and Lake Kamloops. *Milton and Cheadle's Northw. Pass.*, pp. 241, 335. 'On the Pacific side, but near the Rocky Mountains, are the Shoushwaps who, inhabiting the upper part of Frazer's River, and the north fork of the Columbia.' *Blakiston*, in *Palliser's Explor.*, p. 44. 'The Shooshaps live below the Sinpauelish Indians.' *Parker's Explor. Tour*, p. 313. 'The Shushwaps possess the country bordering on the lower part of Frazer's River, and its branches.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 205. The Atnahs or Soushwap, 'live in the country on the Fraser's and Thompson's Rivers.' 'They were termed by Mackenzie the Chin tribe.' (See p. 251, note 141 of this vol.) *Prichard's Researches*, vol. v., p. 427; *Buschmann, Brit. Nordamer.*, p. 320. Shooshaps, south of the Sinpavelist. *De Smet, Voy.*, pp. 50-1. 'The Atnah, or Chin Indian country extends about one hundred miles,' from Fort Alexander. *Cox's Adven.*, vol. ii., p. 361. Shooshewaps inhabit the region of the north bend of the Columbia, in 52°. Atnahs, in the region of the Fraser and Thompson rivers. *Macdonald's Lecture on B. C.*, p. 10; *Hector*, in *Palliser's Explor.*, p. 27. 'The Shewhapmuch (Atnahs of Mackenzie).....occupy the banks of Thompson's River; and along Frazer's River from the Rapid village, twenty miles below Alexandria,

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to the confluence of these two streams. Thence to near the falls the tribe bears the name of Nicutemuch.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 76. 101

'The Stta Llimuh, natives of Anderson Lake, speak a dialect of the Shuswap language.' Skowhomish, in the same vicinity. *McKay*, in *B. C. Papers*, vol. ii., p. 32. 131

'The Loquilt Indians have their home in the winter on Lake Anderson, and the surrounding district, whence they descend to the coast in Jervis Inlet in the summer.' *Mayne's B. C.*, p. 299.

The Kamloops dwell about one hundred and fifty miles north-west of Okanagan. *Cox's Adven.*, vol. ii., p. 156.

The Clunsus are east of Fraser River, between Yale and latitude 50°; Skowtous, on the fiftieth parallel south of Lake Kamloops and west of Lake Okanagan; Sockatcheenum, east of Fraser and north of 51°, *Bancroft's Map of Pac. States.*

The *Kootenais* live in the space bounded by the Columbia River, Rocky Mountains, and Clarke River. The Kitunaha, Coutanies, or Flatbows, 'wander in the rugged and mountainous tract enclosed between the two northern forks of the Columbia. The Flat-bow River and Lake also belong to them.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 204–5, map, p. 297. 'Inhabit the country extending along the foot of the Rocky mountains, north of the Flatheads, for a very considerable distance, and are about equally in American and in British territory.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 416. Kootoonais, 'on McGillivray's River, the Flat Bow Lake, etc.' *Warre and Vavaseur*, in *Martin's Hud. B.*, p. 82. Kootonais, on 'or about the fiftieth parallel at Fort Kootonie, east of Fort Colville.' *Simpson's Overland Journ.*, vol. i., p. 138. 'Between the Rocky Mountains, the Upper Columbia and its tributary the Kilispehu or Pend'oreille, and watered by an intermediate stream called the Kootanais River is an angular piece of country peopled by a small, isolated tribe bearing the same name as the last-mentioned river, on the banks of which they principally live.' *Mayne's B. C.*, p. 297. The lands of the Cottonois 'lie immediately north of those of the Flatheads.' *Irving's Bonneville's Adven.*, p. 70. Kutanae, Kútani, Kitunaha, Kutneha, Coutanies, Flatbows, 'near the sources of the Mary River, west of the Rocky Mountains.' *Ludewig, Ab. Lang.*, p. 98. 'Inhabit a section of country to the north of the Ponderas, along M'Gillivray's river.' *Parker's Explor. Tour*, p. 312. 'Koutanies ou Arcs-Plats, Près du fort et du lac de ce nom.' *Mofras, Explor.*, tom. ii., p. 335. 'In the Kootanie Valley.' *Lord's Nat.*, vol. ii., p. 178. Kootonays, south of the Shushwaps. *Palliser's Explor.*, p. 44. 'Great longitudinal valley' of the Kootanie river. *Hector*, in *Id.*, p. 27. 'The Tobacco Plains form the country of the Kootanies.' *Blakiston*, in *Id.*, p. 73. 'About the northern branches of the Columbia.' *Greenhow's Hist. Oyn.*, p. 30. Kootannis, 'angle between the Saeliss lands and the eastern heads of the Columbia.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 79. About the river of the same name, between the Columbia and Rocky Mountains. *Nicolay's Oyn. Ter.*, p. 143. A band called Sinatcheggs on the upper Arrow Lake. *Ross' Fur Hunters*, vol. ii., p. 190. The Kootenais were perhaps the Tushepaws of Lewis and Clarke.

The *Tushepaws* are 'a numerous people of four hundred and fifty tents, residing on the heads of the Missouri and Columbia rivers, and some of

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101 121 them lower down the latter river.' *Lewis and Clarke's Trav.*, p. 321, and map; *Bulfinch's Oym.*, p. 134. 'On a N. fork of Clarke's River.' *Morse's Rept.*, p. 372. Ootlashoots, Micksuncksealton (Pend d'Oreilles?), Hohilpos (Flatheads?), branches of the Tushepaws. *Id.*; and *Lewis and Clarke's Map.* The Tushepaw nation might as correctly be included in the Salish family or omitted altogether. According to *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417, they were the Kootenais.

The *Okanagans*, or Okinakanes, 'comprise the bands lying on the river of that name, as far north as the foot of the great lake. They are six in number, viz: the Tekunratum at the mouth; Konekonep, on the creek of that name; Kluckhaitkwee, at the falls; Kinakanes, near the forks; and Milaketkun, on the west fork. With them may be classed the N'Pockle, or Sans Puelles, on the Columbia river, though these are also claimed by the Spokanes. The two bands on the forks are more nearly connected with the Schwogelpi than with the ones first named.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 237, and in *Pac. R. R. Rept.*, vol. i., p. 412. Oakinackens, Priests' Rapids, northward over 500 miles, and 100 miles in width, to the Shewhaps, branching out into 12 tribes, as follows, beginning with the south: 'Skamoynumachs, Kewaughtchenunaughs, Pissoows, Incomecanétook, Tsillane, Intiétook, Battlelemuleemauch, or Meatwap, Inspellum, Sinpohellechach, Sinwhoyelppetook, Samilkanuigh and Oakinacken, which is nearly in the centre.' *Ross' Adven.*, pp. 289–90. 'On both sides the Okanagan River from its mouth up to British Columbia, including the Sennelkameen River.' *Ross*, in *Ind. Aff. Rept.*, 1870, p. 22. 'Près du fort de ce nom.' *Mofras, Explor.* tom. ii., p. 335. 'On the Okanagan and Piscour Rivers.' *Warre and Vavaseur*, in *Martin's Hud. B.*, p. 81. 'Composed of several small bands living along the Okinakane river, from its confluence with the Columbia to Lake Okinakane.... A majority of the tribe live north of the boundary line.' *Paige*, in *Ind. Aff. Rept.*, 1865, p. 99. 'Columbia Valley.' *Schoolcraft's Arch.*, vol. iv., p. 490. Northeast and west of the Shoopshaps. *De Smet, Voy.*, p. 51. Junction of the Okanagan and Columbia. *Parker's Map.* 'Upper part of Fraser's River and its tributaries.' *Scouler*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 225. Principal family called Conconulps about 9 miles up stream of the same name. *Ross' Adven.*, pp. 289–90. The Similkameen live on S. river, and 'are a portion of the Okanagan tribe.' *Palmer*, in *B. Col. Papers*, vol. iii., p. 85. The Okanagans, called Calsanim by Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. Cutsahnim, on the Columbia above the Sokulks, and on the northern branches of the Taptul. *Morse's Rept.*, p. 372.

THE SALISH FAMILY includes all the inland tribes between 49° and 47°. The Salish, Saalis, Selish, or Flatheads, 'inhabit the country about the upper part of the Columbia and its tributary streams, the Flathead, Spokan, and Okanagan Rivers. The name includes several independent tribes or bands, of which the most important are the Salish proper, the Kullespelm, the Soayalpi, the Tsakaitsitlin, and the Okinakan.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 205. 'The Saeliss or Shewhapmuch race, whose limits may be defined by the Rocky Mountains eastward; on the west the line of Frazer's river from below Alexandria to Kequeloose, near the Falls, in about

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latitude 49° 50′; northward by the Carrier offset of the Chippewyans; and south by the Sahaptins or Nez Percés of Oregon.' *Anderson*, in *Hist. Mag.*, vol. vii., p. 73. 'From Thompson's River other septs of this race—the Shuswaps, Skowtous, Okanagans, Spokans, Skoielpoi (of Colville), Pend'oreilles, and Coeurs d'Aleines—occupy the country as far as the Flathead Passes of the Rocky Mountains, where the Saelies or Flatheads form the eastern portion of the race.' *Mayne's B. C.*, pp. 296-7. 'About the northern branches of the Columbia.' *Greenhow's Hist. Ogn.*, p. 30; *Domenech's Deserts*, vol. ii., p. 55. Tribes mentioned in *Lewis and Clarke's Trav.*, and map: Tushepaw (Kootenai), Hopilpo (Flathead), Micksucksealtom (Pend d'Oreilles), Wheelpo, (Chualpays), Sarlisto and Sketsomish (Spokanes), Hehighenimmo (Sans Poils), according to *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. See *Morse's Rept.*, p. 372; *Domenech's Deserts*, vol. ii., p. 55. 'Between the two great branches of the Columbia and the Rocky Mountains are only five petty tribes: the Kootanais and Selish, or Flatheads, at the foot of the mountains, and the Pointed Hearts, Pend d'Oreilles, and Spokanes lower down.' *Ross' Fur Hunters*, vol. ii., p. 190. 'Divided into several tribes, the most important of which are the Selishes, the Kullespelms, the Sonyalpis, the Tsakaltsitlins, and the Okinakans.' *Domenech's Deserts*, vol. ii., pp. 55-6.

The *Flatheads*, or Salish proper, reside on the river, valley, and lake of the same name. 'Inhabit St. Mary's or the Flathead Valley and the neighborhood of the lake of the same name.' *Stevens*, in *Pac. R. R. Rept.*, vol. i., p. 415, and in *Ind. Aff. Rept.*, 1854, p. 207. 'Occupying the valleys between the Bitter Root and Rocky mountains.' *Thompson*, in *Ind. Aff. Rept.*, 1854, p. 282. 'South of the Flathead Valley on the Bitter Root.' *Sully*, in *Id.*, 1870, p. 192. St. Mary's River. *Schoolcraft's Arch.*, vol. v., p. 490. 'East and south-east (of the Coeurs d'Alène) and extends to the Rocky Mountains.' *Parker's Explor. Tour*, p. 311, and map. *De Smet, Miss. de l'Orégon*, p. 31. Saalis ou faux Têtes-Plates. Sur la rivière de ce nom au pied des Montagnes Rocheuses. *Mofras, Explor.*, tom. ii., p. 335. 'Along the foot of the mountains.' *Ross' Adven.*, p. 213. 'In New Caledonia, W. of the Rocky Mountains.' *Morse's Rept.*, p. 371. Bitter Root valley. *Hutchins*, in *Ind. Aff. Rept.*, 1863, p. 455, 1865, p. 246; *Nicolay's Ogn. Ter.*, p. 153. Hopilpo, of Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. 'Ils occupent le pays compris entre le Lewis River et la branche nord-ouest ou la Columbia, et borné en arrière par les Monts-Rocailleux. *Stuart*, in *Nouvelles Annales des Voy.*, 1821, tom. xii., p. 43.

The *Pend d'Oreilles* occupy the vicinity of the lake of the same name. 'On the Flathead or Clarke River.' *Warre and Vavasour*, in *Martin's Hud. B.*, p. 82. 'At Clark's Fork.' *Schoolcraft's Arch.*, vol. v., p. 490. Lower Pend d'Oreilles, 'in the vicinity of the St. Ignatius Mission.' *Paige*, in *Ind. Aff. Rept.*, 1865, p. 98. 'The Kalispelms or Pend d'Oreilles of the Lower Lake, inhabit the country north of the Coeur d'Alenes and around the Kalispelm lake.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 415. Calispels, or Calispellum, 'on Fool's Prairie at the head of Colville Valley, and on both sides of the Pend d'Oreille River, from its mouth to the Idaho line, but principally at the Camas Prairie.' *Winans*, in *Ind. Aff. Rept.*, 1870, pp. 22, 25, 192. Situated to the east of Fort Colville, adjoining the Kootonais on their eastern border. *Simp-*

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101 131 son's *Overland Journ.*, vol. i., p. 146. 'Pend'oreilles ou Kellespem. Au-dessous du fort Colville.' *Mofras, Explor.*, tom. ii., p. 335. Skatkmlschi, or Pend d'Oreilles of the upper lake. A tribe who, by the consent of the Selish, occupy jointly with them the country of the latter. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 415. Kullas-Palus, 'on the Flathead or Clarke River.' *Warre and Vavaseur*, in *Martin's Hud. B.*, p. 82. Ponderas, 'north of Clarke's river and on a lake which takes its name from the tribe.' *Parker's Explor. Tour*, p. 312 and map; *De Smet, Voy.*, p. 32. The Pend'oreilles were probably the Micksuckseeltom of Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

Tribes baptized by De Smet: Thlishatkmuche, Stietshoi, Zingomenes, Shaistche, Shuyelpi, Tschilsolomi, Siur Poils, Tinabsoti, Yinkaceous, Yejak-oun, all of same stock.

Tribes mentioned by Morse as living in the vicinity of Clarke River: Coopspellar, Lahama, Lartielo, Hihighenimmo, Wheelpo, Skeetsomish. *Rept.*, p. 372.

The *Coeurs d'Aléne* 'live about the lake which takes its name from them.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 209. East of the Spokanes, at headwaters of the Spokane River. *Parker's Explor. Tour*, p. 310, and map. 'The Skitswish or Coeur d'Alenes, live upon the upper part of the Coeur d'Alene river, above the Spokanes, and around the lake of the same name.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 415. Their mission is on the river ten miles above the lake and thirty miles from the mountains. *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 216. Stietshoi, or Coeur d'Alenes on the river, and about the lake. *Schoolcraft's Arch.*, vol. iii., p. 200, map, vol. v., p. 490. Pointed Hearts, 'shores of a lake about fifty miles to the eastward of Spokan House.' *Cox's Adven.*, vol. ii., p. 150; *Nicolay's Oqn. Ter.*, p. 143; *De Smet, Miss. de l'Orégon*, p. 31. 'St. Joseph's river.' *Mullan's Rept.*, p. 49.

The *Colvilles* include the tribes about Kettle Falls, and the banks of the Columbia up to the Arrow Lakes. 'Colville valley and that of the Columbia river from Kettle Falls to a point thirty miles below.' *Paige*, in *Ind. Aff. Rept.*, 1865, p. 98. 'The Colvilles, whose tribal name is Swielpree, are located in the Colville Valley, on the Kettle River, and on both sides of the Columbia River, from Kettle Falls down to the mouth of the Spokane.' *Winans*, in *Id.*, 1870, p. 22. Colvilles and Spokanes, 'near Fort Colville.' *Warre and Vavaseur*, in *Martin's Hud. B.*, p. 82.

The Lakes, 'whose tribal name is Senijextee, are located on both sides of the Columbia River, from Kettle Falls north to British Columbia.' *Winans*, in *Ind. Aff. Rept.*, 1870, p. 22. 'So named from their place of residence, which is about the Arrow Lakes.' *Parker's Explor. Tour*, p. 312. 'Les sauvages des Lacs ...résident sur le Lac-aux-flèches.' *De Smet, Voy.*, p. 50.

The Chaudières, or Kettle Falls, reside 'about Colville.' *Parker's Explor. Tour*, p. 313. The village of Les Chaudières 'is situated on the north side just below the fall.' *Cox's Adven.*, vol. i., p. 358. Chaudières 'live south of the Lake Indians.' *De Smet, Voy.*, p. 50. 'Fort Colville is the principal ground of the Schwoyelpi or Kettle Falls tribe.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 413. 'The tribe in the vicinity (of Fort Colville) is known as the Chaudiere, whose territory reaches as far up as the Columbia Lakes.' *Simp-*

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son's *Overland Journ.*, vol. i., p. 151. 'Gens des Chaudières. Près du lac Schouchouap au-dessous des Dalles.' *Mofras, Explor.*, tom. ii., p. 335. 'Called in their own language, Chualpays.' *Kane's Wand.*, pp. 308–9. 'Called Quiarlpi (Basket People).' *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 472. The Chualpays called Wheelpo by Lewis and Clarke, and by Morse. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Spokanes* live on the Spokane river and plateau, along the banks of the Columbia from below Kettle Falls, nearly to the Okanagan. 'The Spokihnish, or Spokanes, lie south of the Schrooyelpi, and chiefly upon or near the Spokane river. The name applied by the whites to a number of small bands, is that given by the Coeur d'Alene to the one living at the forks. They are also called Sinkoman, by the Kootonies. These bands are eight in number: the Sinslihhooish, on the great plain above the crossings of the Coeur d'Alene river; the Sintootoolish, on the river above the forks; the Smahoomenaish (Spokehuish), at the forks, the Skaischilt'nish, at the old Chemakane mission; the Skecheramouse, above them on the Colville trail; the Scheeetstish, the Sinpoilschne, and Sinspeelish, on the Columbia river; the last-named band is nearly extinct. The Sinpoilschne (N'pochle, or Sans Puelles) have always been included among the Okinakanes, though, as well as the Sinspeelish below them, they are claimed by the Spokanes. The three bands on the Columbia all speak a different language from the rest.' *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 230, 236; and *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 414–15. 'This tribe claim as their territory the country commencing on the large plain at the head of the Slawntehus—the stream entering the Columbia at Fort Colville; thence down the Spokane to the Columbia, down the Columbia half way to Fort Okinakane, and up the Spokane and Coeur d'Alene, to some point between the falls and the lake, on the latter.' *Id.*, p. 414. 'Inhabit the country on the Spokane river, from its mouth to the boundary of Idaho.' *Paige*, in *Ind. Aff. Rept.*, 1865, p. 99. 'At times on the Spokane, at times on the Spokane plains.' *Mullan's Rept.*, pp. 18, 49. 'Principally on the plains.' *Lord's Nat.*, vol. ii., p. 157. 'North-east of the Palooses are the Spokein nation.' *Parker's Explor. Tour*, p. 310, and map. 'Au-dessous du fort Okanagam à l'Est.' *Mofras, Explor.*, tom. ii., p. 335. 'Au nord-ouest des Palooses se trouve la nation des Spokanes.' *De Smet, Voy.*, p. 31. 'Have a small village at the entrance of their river, but their chief and permanent place of residence is about forty miles higher up .... where the Pointed-heart River joins the Spokan from the south-east.' *Cox's Adven.*, vol. ii., p. 147. 'The Spokanes, whose tribal names are Sineequomenach, or Upper, Sintootoo, or Middle Spokamish, and Chekasschee, or Lower Spokanes, living on the Spokane River, from the Idaho line to its mouth.' *Winans*, in *Ind. Aff. Rept.*, 1870, p. 23. Spokane, the Sarlilso and Sketsomish of Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Sans Poils* (Hairless), or 'Sanpoils, which includes the Nespelum Indians, are located on the Columbia, from the mouth of the Spokane down to Grand Coulée (on the south of the Columbia), and from a point opposite the mouth of the Spokane down to the mouth of the Okanagan on the north side of the Columbia, including the country drained by the Sanpoil, and

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101 131 Nespelem Creeks.' *Winans*, in *Ind. Aff. Rept.*, 1870, p. 22. Sinpoilish, west of the Columbia between Priest Rapids and Okanagan. *Schoolcraft's Arch.*, vol. iii., p. 200, map. Sinpanelish, west of the Kettle Falls Indians. *Parker's Explor. Tour*, p. 313. 'Simponals. Près des grands rapides du Rio Colombia.' *Mofras, Explor.*, tom. ii., p. 335. Sinpavelist, west of the Chaudières. *De Smet, Voy.*, p. 50. Sinapoils, 'occupy a district on the northern banks of the Columbia, between the Spokan and Okinagan rivers.' *Cox's Adven.*, vol. ii., p. 145. Hehighenimmo of Lewis and Clarke. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Pisquouse* inhabit the west bank of the Columbia between the Okanagan and Priest Rapids. Piskwaus, or Piscous; 'name properly belongs to the tribe who live on the small river which falls into the Columbia on the west side, about forty miles below Fort Okanagan. But it is here extended to all the tribes as far down as Priest's Rapids.' The map extends their territory across the Columbia. *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 210, and map, p. 197. Pisquouse, 'immediately north of that of the Yakamas.' 'On the Columbia between the Priest's and Ross Rapids.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 233; and *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 412. 'Piscaous. Sur la petite rivière de ce nom à l'Ouest de la Colombie.' *Mofras, Explor.*, tom. ii., p. 335.

The Shamoynumacks live on the banks of the Columbia, at Priest Rapids, near the mouth of the Umatilla. Thirty miles distant up the river are the Kewaughtohenemachs. *Ross' Adven.*, pp. 134, 137.

'The Mithouies are located on the west side of the Columbia River, from the mouth of the Okanagan down to the Wonatchee, and includes the country drained by the Mithouie, Lake Chelan, and Entecatook Rivers.' *Winans*, in *Ind. Aff. Rept.*, 1870, p. 23.

'The Isle de Pierres, whose tribal name is Linkinse, are located on the east and south side of the Col. Riv. from Grand Coulée down to Priests' Rapids, which includes the peninsula made by the great bend of the Col.' *Ib.*

THE SAHAPTIN FAMILY is situated immediately south of the Salish. Only six of the eight nations mentioned below have been included in the Family by other authors. 'The country occupied by them extends from the Dalles of the Columbia to the Bitter-Root mountains, lying on both sides of the Columbia and upon the Kooskooskie and Salmon Forks of Lewis' and Snake River, between that of the Selish family on the north, and of the Snakes on the south.' *Gibbs*, in *Pandosy's Gram.*, p. vii. 'The first and more northern Indians of the interior may be denominated the Shahaptan Family, and comprehends three tribes; the Shahaptan, or Nez Percés of the Canadians; the Kliketat, a scion from the Shahaptans who now dwell near Mount Rainier, and have advanced toward the falls of the Columbia; and the Okanagan, who inhabit the upper part of Fraser's River and its tributaries.' *Scouler*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 225. Hale's map, in *U. S. Ex. Ex.*, vol. vi., p. 197, divides the territory among the Nez Percés, Walla-Wallas, Waiilaptu, and Molele. 'The Indians in this district (of the Dalles) are Dog River, Wascos, Tyicks, Des Chutes, John Day, Utilla, Cayuses, Walla-Walla, Nez Percés, Mountain Snakes and Bannacks.' *Dennison*, in *Ind. Aff. Rept.*, 1859, p. 435.

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'The different tribes attached to Fort Nez Percés, and who formerly went by that cognomen, are the Shamooinaugh, Skamnamminaugh, E'yackimah, Ispipewhumaugh, and Inaspetsum. These tribes inhabit the main north branch above the Forks. On the south branch are the Palletto Pallas, Shawhaapten or Nez Percés proper, Pawluch, and Cosispa tribes. On the main Columbia, beginning at the Dallas, are the Necootimeigh, Wisscopam, Wisswhams, Wayyampos, Lowhim, Sawpaw, and Youmatalla bands.' *Ross' Fur Hunters*, vol. i., p. 185–6. Cathlakahikits, at the rapids of Columbia river, N. side; Chippanchickchicks, 'N. side of Columbia river, in the long narrows, a little below the falls.' Hellwits, 'at the falls of Columbia river;' Ithkyemamits, 'on Columbia river, N. side near Chippanchickchicks;' Yehah, 'above the rapids.' *Morse's Rept.*, pp. 368–70.

The *Nez Percés* 'possess the country on each side of the Lewis or Snake River, from the Peloose to the Wapticacoes, about a hundred miles—together with the tributary streams, extending, on the east, to the foot of the Rocky Mountains.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 212; *Schoolcraft's Arch.*, vol. iv., p. 551. 'On both sides of the Kooskooskia and north fork of Snake river.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 416; and *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 217. 'A few bands of the Nez Percés Indians occupy the Salmon river and the Clearwater.' *Thompson*, in *Id.*, p. 282. 'The Nez Percés country is bounded west by the Palouse river and the Tucannon; on the north by the range of mountains between Clear Water and the Coeur d'Alene; east by the Bitter Root mountains; on the south they are bounded near the line dividing the two Territories.' *Craig*, in *Id.*, 1857, p. 353. The Buffalo, a tribe of the Nez Percés, winter in the Bitter Root Valley. *Owen*, in *Id.*, 1859, p. 424. 'Upper waters and mountainous parts of the Columbia. *Catlin's N. Am. Ind.*, vol. ii., p. 108. 'Country lying along Lewis river and its tributaries from the eastern base of the Blue Mountains to the Columbia.' *Palmer's Jour.*, p. 55. Nez Percés or Sahaptins, 'on the banks of the Lewis Fork or Serpent River.' *Domenech's Deserts*, vol. ii., p. 54. 'Chohoptins, or Nez-Percés,....on the banks of Lewis River.' *Cox's Adven.*, vol. ii., p. 143. 'Rove through the regions of the Lewis branch.' *Greenhow's Hist. Oga.*, p. 30. 'The Lower Nez Percés range upon the Wayleeway, Immahah, Yenghies, and other of the streams west of the mountains.' *Irving's Bonneville's Adven.*, p. 301. Some Flatheads live along the Clearwater River down to below its junction with the Snake. *Gass' Jour.*, p. 212. Country 'drained by the Kooskooskie, westward from the Blackfoot country, and across the Rocky Mountains.' *Brownell's Ind. Races*, p. 533. 'Près du fort de ce nom, à la jonction des deux branches du fleuve.' *Mofras, Explor.*, tom. ii., p. 335. Junction of Snake and Clearwater. *Parker's Explor. Tour, Map.* Chopunnish. *Lewis and Clarke's Trav.*, p. 331, and map. Copunnish. *Bulfinch's Oregon*, p. 144. 'The Nez-Percés are divided into two classes, the Nez-Percés proper, who inhabit the mountains, and the Polonches, who inhabit the plain country about the mouth of the Snake River.' *Gairdner*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 256. Chopunnish, 'on Lewis river below the entrance of the Kooskooskee, on both sides.' 'On the Kooskooskee river below the forks, and on Cotter's creek.' Bands of the Chopunnish: Pelloatpallah, Kimmooenim, Yeletpoo, Willewah, Soyennom. *Morse's Rept.*, p. 369.

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101 131 The *Palouse*, or 'the Palus, usually written Paloose, live between the Columbia and the Snake.' *Gibbs*, in *Pandosy's Gram.*, p. vi. 'The Peloose tribe has a stream called after it which empties into Lewis River.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 213. Upon the Peloose River. 'Entrance of Great Snake River and surrounding country.' *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 105, 245. 'Properly a part of the Nez Percés. Their residence is along the Nez Percé river and up the Pavilion.' *Parker's Explor. Tour*, p. 310. In three bands; at the mouth of the Pelouse River; on the north bank of Snake River, thirty miles below the Pelouse; and at the mouth of the Snake River. *Stevens*, in *Ind. Aff. Rept.*, 1854, pp. 222–3, and in *Pac. R. R. Rept.*, vol. i., pp. 150–1. Palouse, or Pelouse, 'reside on the banks of the Palouse and Snake rivers.' *Mullan's Rept.*, pp. 18, 49. 'La tribu Paloose appartient à la nation des Nez-Percés .. elle habite les bords des deux rivières des Nez-percés et du Pavilion.' *De Smet, Voy.*, p. 31. Selloatpallah, north of the Snake, near its confluence with the Columbia. *Lewis and Clarke's Map.* Same as the Sewatpallia. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Walla-Wallas* 'occupy the country south of the Columbia and about the river of that name.' *Gibbs*, in *Pandosy's Gram.*, p. vii. 'A number of bands living usually on the south side of the Columbia, and on the Snake river to a little east of the Peluse.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 402. 'Are on a small stream which falls into the Columbia near Fort Nez-percés.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 213. 'Inhabit the country about the river of the same name, and range some distance below along the Columbia.' *Parker's Explor. Tour*, p. 310. 'Upon the banks of the Columbia, below the mouth of the Lewis Fork are found the Walla-wallas.' *Brownell's Ind. Races*, p. 535. 'Oualla-Oualla, au-dessus du fort des Nez Percés.' *Lefras, Explor.*, tom. ii., p. 335. 'Under this term are embraced a number of bands living usually on the south side of the Columbia, and on the Snake river, to a little east of the Pelouse; as also the Klikatáts and Yakamas, north of the former.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 223. 'On both sides of the Columbia river between Snake river and Hudson Bay fort, Walla-Walla.' *Dennison*, in *Ind. Aff. Rept.*, 1857, p. 374. Walla Wallapum. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 244-7. 'Les Walla-walla habitent, sur la rivière du même nom, l'un des tributaires de la Colombie, et leur pays s'étend aussi le long de ce fleuve.' *De Smet, Voy.*, p. 30. Wollaw Wollah. South side of the Snake, at junction with the Columbia. *Lewis and Clarke's Map.* Wollaolla and Wollawalla, 'on both sides of Col., as low as the Muscleshell rapid, and in winter pass over to the Taptul river.' *Morse's Rept.*, pp. 369–70. 'Country south of the Columbia and about the river of that name.' *Gibbs*, in *Pandosy's Gram.*, p. vii. Walawaltz nation about the junction of the Snake and Columbia. On Walla Walle River. *Gass' Jour.*, pp. 294–8. 'On both banks of the Columbia, from the Blue Mountains to the Dalles.' *Farnham's Trav.*, p. 151. Wallah Wallah. *Cox's Adven.*, vol. ii., p. 142. 'About the river of that name.' *Nicolay's Ogn. Ter.*, pp. 143, 151. Wallawallahs, 'reside along the lower part of the Walla Walla, the low bottom of the Umatilla and the Columbia, from the mouth of Lewis River for one hundred miles south.' *Palmer's Jour.*, pp. 58, 124. 'On the borders of

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the Wallahwallah and Columbia.' *Domenech's Deserts*, vol. ii., p. 64; *Stuart*, in *Nouvelles Annales des Voy.*, 1821, tom. xii., p. 3[illegible]. 101

The Sciatogas and Toustchipas live on Canoe River (Tukanon ?), and the Enotalla (Touchet ?), the Akaitchis 'sur le Big-river,' (Columbia). *Hunt*, in *Nouvelles Annales des Voy.*, 1821, tom. x., pp. 74–8. The Sciatogas 'possède le pays borné au sud-est par la Grande-Plaine; au nord, par le Lewis-River; à l'ouest par la Columbia; au sud par l'Oualamat.' *Id.*, 1821, tom. xii., p. 42. 131

The *Cayuses* extend from John Day River eastward to Grande Ronde Valley. The Cayuse, Cailloux, Waiilatpu, 'country south of the Sahaptin and Wallawalla. Their head-quarters are on the upper part of Wallawalla River.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 214, map, p. 197. 'The country belonging to the Cayuse is to the south of and between the Nez Perces and Walla-Wallas, extending from the Des Chutes, or Wanwanwi, to the eastern side of the Blue mountains.' *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 218; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 416. 'On the west side of the Blue mountains and south of the Columbia river.' *Thompson*, in *Ind. Aff. Rept.*, 1854, p. 282. 'Occupy a portion of the Walla-Walla valley.' *Dennison*, in *Id.*, 1857, p. 374; *Cain*, in *Id.*, 1859, pp. 413–14. 'À l'ouest des Nez-perces sont les Kayuses.' *De Smet, Voy.*, p. 30. The Kayouse dwell upon the Utalla or Emnutilly River. *Townsend's Nar.*, p. 122. 'West of the Nez Percés.' *Parker's Explor. Tour*, p. 309, and map. 'Rove through the regions of the Lewis branch.' *Greenhow's Hist. Ogn.*, p. 30. 'Kayouses. Près du grand détour de la Colombie.' *Mofras, Explor.*, tom. ii., p. 335. Waiilatpu, Molele, called also Willetpoos, Cayuse, 'western Oregon, south of the Columbia river.' *Ludewig, Ab. Lang.*, p. 199; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. Caignas 'inhabit the country bordering on Wallawalla river and its tributaries, the Blue mountains and Grand round.' *Palmer's Jour.*, pp. 54–6. Wyeilat or Kyoose, country to the south of Walla Walla. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 244–5. The Skyuses 'dwell about the waters of the Wayleeway and the adjacent country.' *Irving's Bonneville's Adven.*, p. 288.

The Willewah 'reside on the Willewah river, which falls into the Lewis river on the S.W. side, below the forks.' *Morse's Rept.*, p. 369. In Grande Ronde Valley. *Lewis and Clarke's Map*; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The Umatillas 'live near the junction of the Umatilla and Columbia rivers.' *Lord's Nat.*, vol. ii., p. 97. Umatallow River and country extending thence westward to Dalles. *Tolmie*, in *Id.*, p. 245. 'The Utillas occupy the country along the river bearing that name.' *Dennison*, in *Ind. Aff. Rept.*, 1857, p. 374.

The Wahowpum live 'on the N. branch of the Columbia, in different bands from the Pishquitpahs; as low as the river Lapage; the different bands of this nation winter on the waters of Taptul and Cataract rivers.' *Morse's Rept.*, p. 370; *Lewis and Clarke's Map*. On John Day's River. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Wascos* include all the tribes between the Cascade Range and John Day River, south of the Columbia. 'They are known by the name of Wasco Indians, and they call their country around the Dallas, Wascopam. They claim the country extending from the cascades up to the falls of the

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101 Columbia, the distance of about fifty miles.' *Hines' Voy.*, p. 159. 'The
131 Wascos occupy a small tract of country near to and adjoining the Dalles.' *Dennison*, in *Ind. Aff. Rept.*, 1857, p. 372. On both sides of the Columbia about the Dalles are the Wascopams *Map*, in *Schoolcraft's Arch.*, vol. iii., p. 200. Eneshur, Echeloots, Chillukkitequaw and Sinaeshop occupy the territory, on *Lewis and Clarke's Map*; *Morse's Rept.*, p. 370. The Tchipantchicktchick, Cathlassis, Ilttekaimamita, and Tchelouits about the Dalles. *Stuart*, in *Nouvelles Annales des Voy.*, 1821, tom. xii., p. 26; *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

'The residence of the Molele is (or was) in the broken and wooded country about Mounts Hood and Vancouver.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p 214. The Mollales have their home in the Willamette Valley. *Schoolcraft's Arch.*, vol. v., p. 492.

'The Tairtla, usually called Taigh, belong....to the environs of the Des-Chutes River.' *Gibbs*, in *Pandosy's Gram.*, p. vii.

'The Des Chutes....formerly occupied that section of country between the Dalles and the Tyich river.' *Dennison*, in *Ind. Aff. Rept.*, 1857, p. 373.

'The Tyichs....formerly occupied the Tyich valley and the country in its vicinity, which lies about 30 miles south of Fort Dalles.' *Ib.*

'The John Day Rivers occupy the country in the immediate vicinity of the river bearing that name.' *Ib.*

'The Dog River, or Cascade Indians reside on a small stream called Dog river, which empties into the Columbia river, about half way between the Cascades and Dalles.' *Id.*, p. 371. The Cascades dwell 'on the river of that name.' *Nicolay's Ogn. Ter.*, p. 143.

The *Yakimas* occupy the valley of the Yakima River and its branches. 'The upper Yakimas occupy the country upon the Wenass and main branch of the Yakima, above the forks; the Lower upon the Yakima and its tributaries, below the forks and along the Columbia from the mouth of the Yakima to a point three miles below the Dalles.' *Robie*, in *Ind. Aff. Rept.*, 1857, p. 350. Three bands, Wishhams, Clickahut, and Skien, along the Columbia. *Id.*, p. 352. 'The Pahwanwappam bands, usually called Yakamas, inhabit the Yakama River.' *Gibbs*, in *Pandosy's Gram.*, p. vii. Lewis and Clarke's Chanwappan, Shaltattes, Squamaroes, Skaddals, and Chimnahpum, on the Yakima River. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417. The Yakimas 'are divided into two principal bands, each made up of a number of villages, and very closely connected; one owning the country on the Nahchess and Lower Yakima, the other are upon the Wenass and main branch above the forks.' *Id.*, p. 407. Yackamans, northern banks of the Columbia and on the Yackamans river. *Cox's Adven.*, vol. ii., p. 143. On the Yakima. *Hale's Ethnog., U. S. Ex. Ex.*, vol. vi., p. 213. 'South of the Long Rapids, to the confluence of Lewis' river with the Columbia, are the Yookoomans.' *Parker's Explor. Tour*, p. 313. Pishwanwapum (Yakima), in Yakimaw or Eyakems Valley. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 244–7. Called Stobahaddat by the Sound Indians. *Id.*, p. 245.

The Chimnapums are 'on the N.W. side of Col. river, both above and below the entrance of Lewis' r. and the Taptul r.' *Morse's Rept.*, p. 370; *Lewis and Clarke's Map*. The 'Chumnapums and Chanwappans are between the

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Cascade Range and the north branch of the Columbia.' *Nicolay's Oga. Ter.*, p. 143. 101

The Pisquitpahs, 'on the Muscleshell rapids, and on the N. side of the Columbia, to the commencement of the high country; this nation winter on the waters of the Taptul and Cataract rivers.' *Morse's Rept.*, p. 370. 131

The Sokulks dwell north of the confluence of the Snake and Columbia. *Lewis and Clarke's Trav.*, p. 351, and map; *Morse's Rept.*, p. 369. At Priest Rapids. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 417.

The *Kliketats* live in the mountainous country north of the Cascades, on both sides of the Cascade Range, and south of the Yakimas. Klikatats 'inhabit, properly, the valleys lying between Mounts St. Helens and Adams, but they have spread over districts belonging to other tribes, and a band of them is now located as far south as the Umpqua.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 403. 'Roilroilpam is the Klikatat country, situated in the Cascade mountains north of the Columbia and west of the Yakamas.' *Gibbs*, in *Pandosy's Gram.*, p. vii. 'Wander in the wooded country about Mount St. Helens.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 213. 'In the vicinity of the mouth of the Columbia.' *Catlin's N. Am. Ind.*, vol. ii., p. 113. Klikatats. 'Au-dessus du fort des Nez-Percés.' *Mofras, Explor.*, tom. ii., p. 335. 'The Kliketat, a scion from the Sahaptans, who now dwell near Mount Rainier and have advanced towards the falls of the Columbia.' *Scouler*, in *Lond. Geog. Soc. Jour.*, vol. xi., p. 225. On *Lewis and Clarke's Map* the Kliketat territory is occupied by the Chanwappan, Shallatos, Squamaros, Skaddels, Shahalas. Also in *Morse's Rept.*, p. 372. Whulwhypum or Kliketat, 'in the wooded and prairie country between Vancouver and the Dalles.' *Tolmie*, in *Lord's Nat.*, vol. ii., p. 245.

The Weyehhoo live on the north side of the Columbia, near Chusattes River. (Kliketat.) *Gass' Jour.*, p. 288.